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THE DEATH OF PRINCE LOUIS NAPOLEON.

When the heir of the Napoleons went out to Natal, we ventured, in commenting upon the mixed motives of his enterprise, to express a too confident belief that he would never be permitted to come within reach of a Zulu assegai. We were painfully mistaken. We entirely overestimated the prudence and common-sense of the military authorities. That the unfortunate young Prince himself was high-spirited and brave to a fault, it did not need a miserable tragedy to prove. But we certainly believed, considering the nature of his connection with the army, as well as the dynastic interests and wide political issues bound up in his person, that those who had the power would have also had the will resolutely to prevent his thrusting himself into any unnecessary danger. Opinions differ as to the Napoleonic tradition, and certainly we do not count ourselves amongst its friends. But just for the reason that we hate and detest it as one of the most baleful political forces ever intruded into European history, we should have shrunk from allowing its representative to court death in a paltry and inglorious quarrel of our own. Assassination is never a cure for political wrongs; and however it may be necessary, in Parliament and elsewhere, to adorn the miserable event with high-sounding words, the plain fact is that the Prince did not fall in battle; he was murdered like an Irish landlord shot from behind a hedge. We can well believe that the perils of the expedition on which he was bent were not estimated highly by the military authorities concerned. But this is only a fresh illustration of the sanguine simplicity displayed throughout the whole war. Of course the neighbourhood was believed to be entirely cleared of Zulus. There was not a savage to be seen, nor a sign of one. Most probably, under the belief that the danger was nominal, his superiors allowed the lad the coveted excitement, and unwittingly sent him straight to his death.

Some of the circumstances of this catastrophe are so intensely human as for a moment to overpower all other considerations. It has not been any morbid feeling that has turned all thoughts to the desolate home at Chislehurst, but a natural and genuine sympathy with a broken-hearted mother. Condemnation of the past, and suspicion of future aims, are silenced by the terrible woe of this bereavement. It is true, indeed, that Imperial breasts are not more than human, and that the capacity of love, whether for joy or suffering, is determined by quite other conditions than rank. But rank and fame at least do this—they make a name and a face familiar, so that by millions the personal interests they represent are imagined with a vividness otherwise impossible except within a limited circle. There is hardly a newspaper reader, of ordinary human feeling, who has not in an instant recalled to memory everything that gives a special bitterness to this instance of a mother's grief. The deferred hope that preceded the birth of this only child, the sudden joy, the acclamations of a world, the splendid future to which he seemed born could not indeed deepen maternal love, but they formed elements of an unusually tragic contrast. The swift clouds of French invasion, the baptism of fire, the despair at Sedan, the death at Chislehurst, may well give a special pathos to the affection of an Imperial-minded mother who saw in the ripening capacities of her son unlimited possibilities of hope and powers of resurrection. And all prospect for the future, all interest in life, all care for the world, was bound up in the one young soul who, in fulfilling a mother's dreams, might atone for a wife's memories. It is impossible to deny that all this gave a sort of tragic intensity to a mother's natural feelings. And the total eclipse of all earthly hope that came with last Friday morning's news suggests a depth of woe which, after all, is not common even in this world of trial. There is not an English heart that does not involuntarily pray, May God comfort her!

But however fully we may realise the pathetic aspects of so sad a death, it would not be right to shut from our minds all other reflections. It is impossible to help asking, as William III. asked concerning Walker, the valiant Presbyterian preacher, who perished in arms at the battle of the Boyne, "What business had he there?" English arms have not certainly been very successful in South Africa, but the most flattering adulation of the late Prince never pretended that he was likely to turn the tide of war. However kindly his interest in his English comrades, there is no doubt that he went there partly to give his followers in France something to say as to his military ardour, and partly to increase his experience as a professional soldier. Such objects are regarded as a matter of course in the class to which he belonged; and it is a singular illustration of the low tone of prevalent morality that hardly anyone ever questions the rightness of such a course. If any young man fond of shooting were to go into Africa and practise upon natives as well as upon elephants and lions, of course he would be strongly condemned. But it is too readily assumed that if he joins a number of other young men expressly commissioned to shoot them because of a quarrel of their employers, such an aspirant would be perfectly right, whether he had any part in the quarrel or not. It is surely high time that a healthier opinion were cultivated. War ought no longer to be regarded as a skilled and polite art, like engineering, or astronomical observation, which any tyro may have a praiseworthy desire to practise amongst foreigners for the sake of new experience. War is at the best a horrible necessity, which is always on the borders of crime. And if that were the feeling, a young Frenchman, unconcerned in English quarrels, would no more think of helping us to do our killing by way of getting his own hand in, than he would think of assisting at our execution of a murderer. Of course such language sounds exaggerated now. But a time is certainly coming when, of all the barbarities of the present day, one of the most singular will appear the thoughtlessness with which princelings improve themselves in the art of slaying enemies by going out to kill people who have never done them any harm.

MR. GLADSTONE ON SCOTTISH DISESTABLISHMENT.

It may be thought that quite enough has been said about Mr. Adam's recent utterances respecting the attitude of the Liberal party towards the question of disestablishment in Scotland; but it happens that the public have but just been put in possession of the views of a still more important person than Mr. Adam, viz., Mr. Gladstone. It seems that at the meeting of Free Churchmen and others at Edinburgh, on the 28th of May—at which the speakers plainly intimated that the disestablishment question would be pressed, and pressed at the general election, whatever might be the wishes of Mr. Adam—Dr. Rainy was in possession of a letter from Mr. Gladstone, which he did not feel at liberty to read, but which he has now made public.

We cannot say that that letter—which appears elsewhere—is very definite or decided; but it, at least, shows that Mr. Gladstone does not occupy the same position as Mr. Adam on the disestablishment question, and that there is no ground for the supposition that he has changed his ground.

Mr. Gladstone does, indeed, desire that this question, which has been recognised as "preeminently for the Scottish people to consider, should not be raised by the party until the Scottish people should have pronounced upon it in a manner which is intelligible and distinct;" and in that respect he is in agreement with Lord Hartington. He also admits that he "cannot profess that in the present condition of imperial affairs the question occupies the first place, or nearly the first" in his mind. But that is quite a different way of putting it from that of Mr. Adam, who said at Devonport—"Disestablishment could not be an item in the Liberal programme for some time to come. We had the same question in England, and other questions had also tended to disunion; but these questions should be as far as possible avoided for the future." Mr. Gladstone says, "It is no part of my duty either to urge the question forward, or to keep it backward"; whereas Mr. Adam evidently thought it *his* duty to try and keep it in the background, and he did so in a way which produced the impression that he was speaking the mind of Lord Hartington, and that his lordship was receding from the position which he had taken up when in Scotland. We have reason to believe that that is quite a mistaken impression, and that Mr. Gladstone, in writing this letter to Dr. Rainy, is quite in accord with the present views of the Liberal leader in the House of Commons.

Put into plainer words, Mr. Gladstone's letter is an intimation that he leaves the subject in the hands of the Scottish people—that while he is not disposed, in the present state of public affairs, to regard it as occupying the first place, he has no objection to its being pressed as an electoral question in Scotland, and that what he chiefly desires is, that the Scottish people should pronounce an "intelligible and distinct" judgment respecting it.

We hope that they will do so, and do it at the next election, instead of postponing it to an indefinite future. That is a course which need not injure the interests of the Liberal party in Scotland. On the contrary, it may, if there be prudence and a due consideration of local and personal facts, gain for Liberalism one of the greatest triumphs it has ever achieved in Scotland. And we have a confident expectation that that will be the issue.

TERMS OF PEACE OR EXTERMINATION?

THE miseries and uncertainties of the Zulu war have received a startling illustration during the last week; nor does other news to hand afford any prospect of a decisive change before Sir Garnet Wolseley arrives to take command. The newspaper correspondents at or near the scene of action—if such a phrase can be appropriately used—represent very different views of politics, but they are unanimous in their reports of hesitation and delay alternating with stupid rashness; of stores wasted and forces frittered away; of marching and countermarching with no definite object; of orders given one day to be countermanded the next; and all the wearisome signs of incompetence at headquarters. "Contrary orders issue every few hours," says the correspondent of the *Daily Telegraph*, "and even staff officers are unable to state the relative positions or destinations of the different columns." "Indecision and vacillation," writes the correspondent of the *Daily News*, "continue to mark our proceedings in Natal, to which must now be added serious differences among the commanders. Meanwhile our troops make fruitless raids, of which the capture of stray cattle and the 'potting' of an occasional Zulu are the only results." At the same time we have reports of Sir Bartle Frere's triumphal progress to celebrate his victory, not over a foreign enemy, but over the ineffectual protests of his superiors at home, and over the almost unanimous opinion of the country he is supposed to represent. But public opinion is helpless. Sir Bartle Frere is master of the situation—at least when out of the range of Zulus and Boers; and colonists, who are making fortunes out of the burdens heaped on British taxpayers, applaud with glee the arrogant speeches in which he celebrates his own infallibility. In vain he is rebuked by his employers, and told that he has provoked an unnecessary war. Speaking at Kimberley he is reported as vaunting his foresight, and making capital out of the slaughter of our troops. "I believed, and am strengthened every day in the belief," he exclaims, "that it was strictly a war of defence.' "When we look at what those Zulu soldiers have been able to do in front of some of the best battalions of the English army, I think it will be owned they were not safe neighbours to be allowed to live, armed and prepared for war, within sight and hearing of British homes."

It was very well to put in the saving phrase "armed and prepared for war." But in the view of those best acquainted with the Zulu temper it might as well have been left out. For the Zulus are savages, who agree entirely with the British Jingo, that if you want peace you must be prepared for war. For them "to live" and to be "armed and prepared for war" are almost identical terms. It is unfortunate that it should be so; but not surprising when we remember the obstinate survival of this savage habit of thought in highly civilised communities. It is, however, a fact with which we have to deal, and it has a very important bearing upon the possibility of bringing this war to an end consistent—if an end can now be consistent—with our real honour as a Christian nation. Surely our true honour is not concerned in proving the superiority of Martini rifles, and rockets, and Gatling guns to the Portuguese merchandise and assegais of savages. It is open to argument that, as things now are, expediency and security for the future require that there should be no doubt about the superiority of English resources; but as to honour, the least said the soonest mended. Our true honour will be found only in such a peace as shall avoid the extermination of a sturdy race, and afford the best chance of friendly intercourse in the future. Now, amidst all the uncertainties as to any overtures for peace made by Cetewayo, one thing only seems clear, that he has no idea of unconditional surrender. Why, indeed, should he have? He has been unjustly attacked. The Government themselves do not pretend that he ever did anything to make war necessary. He has had the best of it hitherto. He has enormous advantages in knowledge of the country. He possesses little worth defending except his independence. But, at the same time, there is a concurrence of evidence that he knows he must succumb to the superior power of the white man in the long run.

The *Daily News* correspondent, writing from the Lower Tugela on June 1, reports that messengers from Cetewayo had asked the good offices of John Dunn. The King acknowledged that he had been wrong in not taking Dunn's advice to accept hard terms of the English. "You know all from the beginning," he added. "Then why not show them their injustice to me?" But Dunn was too well aware that arguments about justice would be out of place. "It is too late now," he replied, "I am powerless to help you." A message was also sent to General Crealock, that if the troops were withdrawn from Zulu territory, terms might be made. The only answer to this was that nothing but unconditional surrender would be accepted. In a despatch from Capetown, dated June 3, the correspondent of the same journal says: "Cetewayo is sincerely desirous for peace on anything like honourable terms. The fealty of the Zulus to their King is unshaken, and the nation is pledged to a man either to defend him or to die with him. Unless the original terms of unconditional submission are modified, and of this there are no signs at present, *nothing short of the extermination of the Zulu race must follow*." The words we have italicised show the real danger of our country. There is, of course, no possibility of defeat if we are ready to pay the cost in blood and treasure. It is, perhaps, within the resources of this country to intersect Zululand with railways in all directions, so that not an "impi" could be collected anywhere without running the risk of being shelled from a passing train. But anyone with a true feeling of the country's honour would not regard even the addition of a hundred millions to our debt as a calamity so dire as the crime suggested above. The Zulus have taught us to respect their courage, endurance, and energy. Their manners are not polite, and the softer virtues do not appear to be cultivated among them to the extent that we could wish. They have many uncomfortable customs, which we deprecate no less than Sir Bartle Frere, though a reminiscence of a certain saying about a mote and a beam would prevent us from attempting to extirpate cruelty by tearing men's bodies with shrapnel. But after all is said, these barbarians have a capacity for discipline, united with a tremendous vigour, which ought to be a splendid material for cultivation. The wholesale murder of such a race, because they will not crawl in the dust to our feet, would be a stain on our honour such as no military victories could wipe out.

WHAT WAS MR. GLADSTONE'S IRISH UNIVERSITY BILL?

"What was Mr. Gladstone's Irish University Bill?" The question has been asked, and for the information of inquirers we give the desired particulars.

Mr. Gladstone's bill was heralded in the Queen's Message on the opening of Parliament on Feb. 6, 1873. It was there said:—"A measure will be submitted to you on an early day for settling the question of University education in Ireland. It will have for its object the advancement of learning in that portion of my dominions, and will be framed with a careful regard to the rights of conscience." The measure was introduced by Mr. Gladstone in an elaborate speech on Feb. 13. A description of the whole bill is not, for present purposes, needed. We take the clauses which dealt with points which caused its subsequent defeat — similar points being raised in the bill now before the House of Commons. They were substantially as follows:—

1. It was proposed by the bill to dissolve the Queen's University and hand over its property and liabilities to the University of Dublin. Queen's College, Galway, was also to be dissolved, and its surplus of property to be paid to the University of Dublin.

2. The authority possessed by the Provost or Senior Fellows of Trinity College, Dublin, was to be handed over to the Council of the University; the College was to give 12,000*l.* a year towards the endowment of the University or an equivalent capital sum.

3. The University was not in future to examine for any degree in theology, or to appoint any professor in theology, modern history, or moral and mental philosophy; while the theological faculty of Trinity College, with its property, was to be handed over to the representative body of the Irish disestablished Church, the property being defined as, inclusive of all private endowments, a capital equal to fifteen times the annual expense of the faculty, and also a sum not to exceed 15,000*l.* for the provision of buildings, &c. After defining the theological faculty, it was next provided that nothing in the Act should affect the rights of other denominations to confer customary titles.

4. Religious and ecclesiastical tests were liberally abolished. It was provided that it should not be lawful for the University or the College to impose, even in regard to the taking of "holy orders," any test whatever "as a condition of holding any office or emolument in the University or College, or to impose on any person for any purpose any religious test or qualification," and authority was given to deprive or otherwise deal with any professor or teacher or other officer who had "wilfully given offence to the religious convictions of any member of the University."

5. It was provided that "a candidate for matriculation, or for a fellowship, exhibition, or bursary, shall not be examined in modern history, or in moral or mental philosophy."

6. The constitution of the University of Dublin was to be reformed and extended. Besides the chancellor (who was to be the Lord-Lieutenant) and principal officers, matriculated students, &c., *a certain number of colleges, not named, and any other institutions which the University Council might declare to be colleges of the University, were to be recognised as such.* Here we come close to some characteristic provisions of The O'Conor Don's bill now before Parliament.

7. The Council was to consist, at first, of twenty-eight ordinary members appointed by Parliament—vacancies, for ten years, to be filled by Parliament and the Council alternately. Afterwards one-seventh of the Council were to go out annually, their successors being appointed by the Crown, Council, professors, and senators. Every approved college was also to have the power, under certain conditions, of nominating members of the Council.

The above were the principal provisions of Mr. Gladstone's measure. In explaining it to the House of Commons, the Prime Minister stated that Her Majesty's Government were precluded from adopting any plan which involved denominational endowment by more than one conclusive objection, which he proceeded to state—especially condemning the establishment of a new University; and he followed this up by asserting that Parliament had determined to give its legislative preference to institutions which were not denominational. He held, however, that the Roman Catholic body were the great body of those who suffered under the present system, and that Parliament had no right to "go on punishing them for their religious views by excluding them from University training." The provision, he added, for Roman Catholic University education in Ireland was miserably bad—"scandalously bad." After expounding the nature and the probable operation of the bill he proceeded to justify the exclusion of the chairs of modern history and mental and moral philosophy from the proposed University.

The objections to Mr. Gladstone's bill mainly turned, first, upon the possible future character of the proposed University; and, secondly, upon the exclusion from its compulsory teaching of the faculties of modern history and mental and moral philosophy. It was suspected that the measure, if carried, could result in nothing more than an educational endowment of the Roman Catholic body. Mr. Gladstone had, of course, laid himself open to this charge by several expressions in his speech on introducing the bill. In view of this danger a very influential conference of the opponents of sectarian endowments was held at the Westminster Palace Hotel on February 21, when the following resolutions were passed:—

1. The Conference, having considered the scheme prepared by Her Majesty's Government for the extension of University education in Ireland, expresses approval of the general principles of the bill, so far as it provides for the separation of the theological faculty from Trinity College, the abolition of ecclesiastical tests, and the establishment of a University free from all distinctions of creed.

2. The Conference, at the same time, considers it essential that the provisions of the bill should be sub-

jected to such modifications as will ensure that the practical operation of the measure shall be in harmony with the declared purpose of its framers.

3. In particular the Conference believes it to be of paramount importance that the Council of the University of Dublin should be so constituted as to prevent the University being governed with a view to sectarian ends. It therefore strongly objects to the proposal to give to the governing bodies of colleges which may be of a denominational and exclusive character the power of appointing members of the Council.

The discussion on the second reading of Mr. Gladstone's measure—such was the instinct of both of the political parties—had regard almost entirely to the two objections we have named. At the close of a long debate the bill, on March 12, was rejected by 287 to 284 votes. Mr. Gladstone, as will be remembered, thereupon proffered his resignation to the Queen, which, however, was not accepted.

The objectionable features of this measure were freely commented upon by the organs of religious equality. It was dealt with in our columns as the "Ghost of Concurrent Endowment." Promises of concession only irritated the Irish Liberal members, who therefore voted against it, in co-operation with the Tories. As it was said in the *Nonconformist*, "It is ill throwing a sop to Cerberus." The organ of the Liberation Society remarked especially on the concessions to the Roman Catholic hierarchy, which were necessarily involved in the measure. The feeling excited by this measure, obvious as its incidence would be, no doubt largely conduced to the defeat of Mr. Gladstone when he appealed to the country in the early part of 1874.

GARRISON.

BY J. C. WHITTIER.

The storm and peril overpast,
The hounding hatred shamed and still;
Go, soul of freedom! take at last
The place which thou alone canst fill.

Confirm the lesson taught of old,
Life saved for self is lost, while they
Who lose it in His service hold
The lease of God's eternal day.

Not for thyself, but for the slave
Thy words of thunder shook the world;
No selfish griefs or hatred gave
The strength wherewith thy bolts were hurled.

From lips that Sinai's trumpet blew
We heard a tender undersong;
Thy very wrath from pity grew,
From love of man thy hate of wrong.

Now past and present are as one;
Thy life below is life above;
Thy mortal years have but begun
The immortality of love.

Not for a soul like thine the calm
Of selfish ease and joys of sense;
But duty, more than crown or palm,
Its own exceeding recompense.

Go up and on! thy day well done,
Its morning promise well fulfilled,
Arise to triumphs yet unwon,
To holier tasks that God has willed.

Go leave behind thee all that mars
The work below of man for man;
With the white legions of the stars
Do service such as angels can.

Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Be thine a voice to smite the lie,
A hand to set the captive free!

HAWORTH CHURCH.—At a Consistory Court held in the Cathedral, Ripon, on Thursday, a faculty was granted to pull down the whole of the fabric of Haworth Church (identified with the Brontë family) excepting the west tower, and improve and restore the church. Mr. T. Empsall, Dr. Maffey, and Colonel Barrass, of Bradford, entered protests against the old church being demolished, and presented a petition, but there being no legal opposition the faculty was granted.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION.—Dr. Sinclair Coghill, Physician to the Royal National Hospital for Consumption and Diseases of the Chest, Ventnor, writes:—"For many years I have, in private practice, exclusively prescribed the Cod Liver Oil of Dr. de Jongh, from a large and intimate experience of its superiority as a remedial agent in appropriate cases to other Cod Liver Oils, ignorantly lauded on account of their comparative tastelessness and lightness of colour. More recently I have had, in the Royal National Hospital for Consumption here, an opportunity of instituting a more extensive and systematic comparison, and I have convinced myself that in Tubercular and the various forms of Strumous Disease, Dr. de Jongh's Light-Brown Cod Liver Oil possesses greater therapeutic efficacy than any other Cod Liver Oil with which I am acquainted. It was specially noted, in a large number of cases in which the patients protested they had never been able to retain or digest other Cod Liver Oil, that Dr. de Jongh's Oil was not only tolerated, but taken readily, and with marked benefit. Dr. de Jongh's Oil is now the only Cod Liver Oil used in the Royal National Hospital for Consumption and Diseases of the Chest." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Literature.

*BOOKS ON TEACHING.**

The educational methods at present in force amongst us are very various. They are for the most part of the empirical kird, and, it is to be feared, will long continue so, as they are not likely to be subjected to any practical test. In the elementary schools under the control and inspection of the Government there is probably a tendency towards greater uniformity of method, as there is a recognised and uniform course of study. But even in those there can scarcely be any approach to what Mr. Bain calls the scientific method. The schools differ in their organisation, the distribution of their hours of study, in their methods of imparting instruction, as well as in their discipline and moral tone.

These differences are due, to a large extent, to the views and bias of the inspectors who examined the schools, much more than to the experience and judgment of the teachers. Nor would this be a matter for regret were all the inspectors capable of directing teachers to the best methods of organisation and instruction. The inspector has a manifest advantage over the teacher in the fact that he is continually seeing different methods in operation, and calculating their results. Mr. Blakiston, one of Her Majesty's inspectors, has given us in this little volume the results of five-and-twenty years' experience.

It is published as a selection of hints to teachers and to the managers of schools, and will, we should think, be found of great value to both. After explaining the general principles upon which schools should be managed and taught, how discipline should be maintained, and how instruction should be orally imparted, Mr. Blakiston describes the special work of an infant school. To this an appendix is added, containing outlines of lessons by head-mistresses. One is on the long sound of the letter A; another is on a letter—how it should be written by a little child supposed to be from home. A third is on the postman who brings the letter to its destination. The details of work in boys', girls', and mixed schools are next described, and the best methods of teaching the various subjects of instruction discussed and explained. A good story of Bartle Massey, the schoolmaster in "Adam Bede," is quoted to show the necessity of reference to concrete things in teaching arithmetic; and vivid illustrations on the best way to make geography and history real and interesting to the pupils are given which will be found of service to teachers. The appendix to this part also contains model lessons in teaching writing, arithmetic, grammar, geography, &c. One on the use of the mariner's compass is very excellent for the practical information afforded. We strongly advise teachers, more especially young teachers, to read this book carefully. It should find a place in every school library.

Mr. Bain's work is a much more important contribution to the subject than that of Mr. Blakiston. It is an attempt to deal with education on scientific principles. Teachers will at once understand the scope of the work if we say it is chiefly a discussion on *method;* they will also know how impossible it is to review such a book in the columns of a newspaper. We cannot say that we always agree with Professor Bain, but on this subject who can hope for agreement; at least for the present? We must content ourselves with setting out the chief divisions of the volume, and commending it to the careful study of practical minds. It is a book for the teacher, and for those interested in the teacher's work. After a critical statement of various definitions of education, we have a chapter on the *bearings of physiology*, in which the most useful section is that on the plastic property of the mind. Chap. III. is on the *bearings of psychology*, which is concerned chiefly with the application of principles laid down in Professor Bain's works on mental and moral science. After a chapter on the meaning of terms, we enter upon the discussion of the educational value to be attached to various subjects, *e.g.*, the sciences and the languages, also on the sequence of subjects, that is to say, in what order they should be taken. On this point, we suspect, the opinions of experts will widely differ from the author. A very interesting and practical portion of the volume is that in which methods of teaching are considered, especially Chap. IX., on the mother tongue. There is also a good chapter on moral education, which is the more interesting as coming from a utilitarian source. This work refers to schools of every grade, and is as applicable to schools for the people as to the studies of the Universities. In reference to these there is a review of the "Conflict of Studies," as it has been called, and a renovated curriculum is sketched out. This is a book that every teacher should read. Apart from its theories and general principles, it abounds in hints of a really practical value.

Mr. Park has compiled a very sensible manual for the use of young teachers. It gives sound and practical advice on the discipline and instruction of an elementary school, and shows the young teacher not only what he has to do, but how he should do it. The book is interleaved with ruled paper for additional notes and quotations.

* *The Teacher: Hints on School Management.* By J. R. BLAKISTON, M.A. (Macmillan and Co.)
Education as a Science. By ALEXANDER BAIN, LL.D. (C. Kegan Paul and Co.)
Manual of Method for Pupil Teachers and Assistant Masters. By A. PARK. (Blackie and Sons.)

*PRESSENSE'S "EARLY YEARS OF CHRISTIANITY."**

The reissue in a popular form of Dr. Pressensé's work on the "Early Years of Christianity" is not less timely than its original appearance some ten years ago. The council was then assembling at Rome to proclaim the infallibility of the Roman Pontiff; but the spirit of sacerdotalism is as rampant to-day as it was then, and its manifestations are by no means confined to churches of the Roman communion. Moreover the efforts of Baur, and critics of the Tübingen school, to undermine the foundations of Christianity have not yet ceased to trouble the peace of the churches and to shake the faith of some in the verity of the Christian records. What more opportune service could then be performed than that of "reconquering as part of the domain of history the primitive age of the Church"? And considering, further, how far below its ideal, except in the earliest periods of its history, the visible Church in all its manifestations has fallen, the author states that his highest wish will be fulfilled if he can contribute in some measure "to lead the Church back to its origin, at the fountain of its life."

The volume before us deals exclusively with the Church in the first century, which it divides into three periods. The first of these dates from Pentecost to the council at Jerusalem, A.D. 50; the second continues thence to the death of Paul, A.D. 65; and the third includes the "period of St. John," and extends to the close of the apostolic age. From first to last the interest of the reader in the subject is fully and ably sustained. With a firm grasp of leading principles and outlines, and due subordination and judicious condensation of detail;—with a comprehensive acquaintance with ancient historical records and the results of modern scholarship and criticism;—and with clearness of statement and ease of style, Dr. Pressensé has presented a faithful picture of the earliest history of the Church, which will doubtless be cordially welcomed and carefully perused by many who have not yet had the opportunity of making its acquaintance.

Those who claim for sacerdotalism that it has come down to us from the Apostolic Church will find little comfort from the volume before us. By appeal to the circumstances and history of the Church in the first century, it is here shown that this claim is utterly unfounded. Christianity recognises no priesthood. The apostles were not the sole organs of inspiration, for the Holy Ghost was granted to all the disciples in the upper chamber. Some private Christians, as Stephen, Paul, and Philip, had more influence than the majority of the apostles. The twelve did not represent the priestly tribe only, but all the tribes. They were witnesses for Christ, not priests or bishops. Their authority was not defined; but each exercised his special gifts as he best could in founding churches and extending the kingdom of Christ. Even in this they had no monopoly, churches being founded by simple evangelists, as in the case of Antioch. Stephen the deacon was the precursor of Paul the apostle, and Philip preceded the apostles in the work in Samaria. Office was the simple outgrowth of necessity, and not the result of external organisation. Officers were freely elected by the churches, and not appointed by the apostles. Elders were equal among themselves. The authority of the elder James, at Jerusalem, was simply the moral power of pure and fervent piety. Peter was never a bishop, and though, from the concurrence of tradition on the point, he may have been to Rome, Paul was certainly there before him, and he was not the founder of the Roman Church, which arose out of the labours of evangelists. The church at Jerusalem claimed no authority over other churches. The

* *The Early Years of Christianity: a Comprehensive History of the first three Centuries of the Christian Church.* By E. DE PRESSENSE, D.D. Translated by ANNIE HARWOOD-HOLMDEN. Vol. I.—The Apostolic Age. (London: Hodder and Stoughton.)

council there did not legislate for other churches, but only offered its advice. It was no clerical council pronouncing authoritative decisions, like some of later date, and the whole multitude of believers took part in it. Every church was independent and complete in itself. The churches were associated in bonds of brotherhood, but not as links in a chain. The idea of the sacraments was not that of our time. Where the living Spirit of God was working, there could be no intrinsic value in a sacrament. The idea of sacramental grace was borrowed from a decaying Paganism.

On the other hand, Dr. Pressensé carefully refutes the ingenious theories by which Baur has endeavoured to dissociate the Christian Church, as it grew up in the early ages, from the Church of Christ's intention and appointment. If Baur's statements are to be accepted, Christ designed the Church to be a spiritualised Judaism in doctrine and government, and this was realised in Jerusalem, with the concurrence of the eleven apostles. In opposition to them, Paul organised the church among the Gentiles on totally different lines; so that there were actually two churches widely divergent in doctrine. Afterwards policy dictated their outward assimilation, which Paul tried to promote first in the council at Jerusalem, and later by means of the Christians who took the vow of the Nazarite in the Temple. These attempts failing, the Epistle to the Hebrews was written, to harmonise, by allegorical methods of reasoning, the two sections of the Church, an object which was further pursued in the Epistles to the Ephesians and Colossians. James on his part advanced from the other side in the path of conciliation, for which purpose he wrote his epistle; and through his influence baptism came to be substituted in the Jewish Church for circumcision. Subsequently Mark, in writing the Acts, contrived a retrospective reconciliation between the apostles, for which purpose he represented Peter as a kind of satellite to Paul, and an apostle to the Gentiles. Finally, in the Gospel of John, all contradictions were resolved; and Christianity as we now know it took the place of Christianity as Christ designed it.

In a careful review of the teaching of James, Peter, and Paul, Dr. Pressensé shows how utterly inadequate is the foundation upon which this ingenious scheme of destructive criticism rests. For although, through circumstances and training, each preached Christ in a different way, yet the teaching of each is only a phase of the common truth. The practical piety of James led him especially to develop the moral law, as expanded in the Sermon on the Mount. Peter preached Christ as the fulfilment of prophesy. While Paul, seeking the emancipation of the Church from the synagogue, was more free in his mode of teaching than either of the others. Space, however, forbids us from further following the author in his argument. We close with the following suggestive quotation, upon the relations of the Church to the State in the earliest age of its existence.

> The question of the relations of Church and State could not come before the apostolic age. Those relations were then very simple; they were those of the persecuted and the persecutor. There was everything, however, in the general principle of Christianity to set aside any idea of a formal association of the two. The close union between the Church and the State was one of the most characteristic features of pagan society, in which the individual was kept in absolute subordination to the State, his faith being no less under official control than his outward life. Christianity, the religion of the conscience, sought only free and individual adherence. Respect for the individual was born into the world with respect for conscience. A State religion, however orthodox, will be always a partial resurrection of the pagan idea. Ancient religions were maintained only by coercion, and by the support of wealth—both forces foreign to Christianity, which conquers by none but spiritual weapons. It might well blush to grasp the sword which slays the body, since it has in its hand the sword which can pierce the soul. Its kingdom is not of this world, therefore it can assert its dominion over the whole world. Protection places it in a servile position; it is strong in its own independence.

We notice that the translator has taken considerable liberties in the direction of "reforming" the orthography of the English language.

*MR. R. L. STEVENSON'S "TRAVELS WITH A DONKEY."**

We have not until now had the delight of meeting with any of Mr. Stevenson's works; reading the present one, we feel that we must have been deprived of an unusual pleasure. The fine and gentle humour, the exquisite English, the light touch, the singular descriptive power which Mr. Stevenson possesses are to be met with in few other English writers. We do not know one now living who can be said to be altogether his equal.

Mr. Stevenson employed ten days of last autumn in travelling on foot with a donkey through the wild Cevennes district in the South of France. He chose a donkey as companion in order that the animal might carry his bed—for he contemplated the necessity of sleeping out of doors occasionally—and other impedimenta, including the wherewithal to cook his food. He started from Monastier, where "a traveller of any sort was a thing hitherto unheard of." He had a sleeping-sack made at Le Puy of "waterproof cart-cloth without and blue sheep's fur within." The donkey, which cost sixty-five francs, was bought at Monastier, and with her, loaded under difficulties, our traveller started. You know what happened next? Of course you do. Let Mr. Stevenson describe the commencement of his whimsical journey:—

> We got across the ford without difficulty—there was no doubt about the matter, she was docility itself—and once on the other bank, where the road begins to mount through pine-woods, I took in my right hand the unhallowed staff, and with a quaking spirit applied it to the donkey. Modestine brisked up her pace for perhaps three steps, and then relapsed into her former minuet. Another application had the same effect, and so with the third. I am worthy the name of an Englishman, and it goes against my conscience to lay my hand rudely on a female. I desisted, and looked her all over from head to foot; the poor brute's knees were trembling and her breathing was distressed; it was plain that she could go no faster on a hill. God forbid, thought I, that I should brutalise this innocent creature; let her go at her own pace, and let me patiently follow.
>
> What that pace was, there is no word mean enough to describe; it was something as much slower than a walk as a walk is slower than a run; it kept me hanging on each foot for an incredible length of time; in five minutes it exhausted the spirit and set up a fever in all the muscles of the leg. And yet I had to keep close at hand and measure my advance exactly upon hers; for if I dropped a few yards into the rear, or went on a few yards ahead, Modestine came instantly to a halt and began to browse. The thought that this was to last from here to Alais nearly broke my heart. Of all conceivable journeys, this promised to be the most tedious. I tried to tell myself it was a lovely day; I tried to charm my foreboding spirit with tobacco; but I had a vision ever present to me of the long, long roads, up hill and down dale, and a pair of figures ever infinitesimally moving, foot by foot, a yard to the minute, and, like things enchanted in a nightmare, approaching no nearer to the goal.
>
> In the meantime, there came up behind us a tall peasant, perhaps forty years of age, of an ironical snuffy countenance, and arrayed in the green tail-coat of the country. He overtook us hand over hand, and stopped to consider our pitiful advance.
>
> "Your donkey," says he, "is very old?"
>
> I told him, I believed not.
>
> Then, he supposed, we had come far.
>
> I told him, we had but newly left Monastier.
>
> "Et vous marchez comme ça!" cried he; and, throwing back his head, he laughed long and heartily. I watched him, half prepared to feel offended, until he had satisfied his mirth; and then, "You must have no pity on these animals," said he; and, plucking a switch out of a thicket, he began to lace Modestine about the stern-works, uttering a cry. The rogue pricked up her ears and broke into a good round pace, which she kept up without flagging, and without exhibiting the least symptom of distress, as long as the peasant kept beside us. Her former panting and shaking had been, I regret to say, a piece of comedy.

Of course this did not last all day, but how the author got along we leave him to tell, as he does in his own inimitable way. At night he arrived at Bouchet St. Nicholas, with cut shoulder and arm "aching like a toothache from perpetual beating." Here he put up at an inn. And here he was supplied with a goad which he gently used and found it to answer.

Next day our traveller was benighted. He arrived, when it was dark, at a village; the villagers looked askance at him, and for neither love nor money would either give lodging or guide him to where he could get one. He had nothing to do but to find a wood as well as he could in the dark, and camp out. This was his first experience:—

> At last black trees began to show upon my left, and, suddenly crossing the road, made a cave of unmitigated blackness right in front. I call it a cave without exaggeration; to pass below that arch of leaves was like entering a dungeon. I felt about until my hand encountered a stout branch, and to this I tied Modestine, a haggard, drenched, desponding donkey. Then I lowered my pack, laid it along the wall on the margin of the road, and unbuckled the straps. I knew well enough where the lantern was; but where were the candles? I groped and groped among the tumbled articles, and, while I was thus groping, suddenly I touched the spirit-lamp. Salvation! This would serve my turn as well. The wind roared unwearyingly among the trees; I could hear the boughs tossing and the leaves churning through half a mile of forest; yet the scene of my encampment was not only as black as the pit, but admirably sheltered. At the second match the wick caught flame. The light was both livid and shifting; but it cut me off from the universe, and doubled the darkness of the surrounding night.
>
> I tied Modestine more conveniently for herself, and broke up half the black bread for her supper, reserving the other half against the morning. Then I gathered what I should want within reach, took off my wet boots and gaiters, which I wrapped in my waterproof, arranged my knapsack for a pillow under the flap of my sleeping-bag, insinuated my limbs into the interior, and buckled myself in like a bambino. I opened a tin of Bologna sausage and broke a cake of chocolate, and that was all I had to eat. It may sound offensive, but I ate them together, bite by bite, by way of bread and meat. All I had to wash down this revolting mixture was neat brandy: a revolting beverage in itself. But I was rare and hungry; ate well, and smoked one of the best cigarettes in my experience. Then I put a stone in my straw hat, pulled the flap of my fur cap over my neck and eyes, put my revolver ready to my hand, and snuggled well down among the sheepskins.
>
> I questioned at first if I were sleepy, for I felt my heart beating faster than usual, as if with an agreeable excitement to which my mind remained a stranger. But as soon as my eyelids touched, that subtle glue leaped between them, and they would no more come separate. The wind among the trees was my lullaby. Sometimes it sounded for minutes together with a steady even rush, not rising nor abating; and again it would swell and burst like a great crashing breaker, and the trees would patter me all over with big drops from the rain of the afternoon. Night after night, in my own bedroom in the country, I have given ear to this perturbing concert of the wind among the woods; but whether it was a difference in the trees, or the lie of the ground, or because I was myself outside and in the midst of it, the fact remains that the wind sang to a different tune among these woods of Gévaudan. I hearkened and hearkened; and meanwhile sleep took gradual possession of my body and subdued my thoughts and senses; but still my last waking effort was to listen and distinguish, and my last conscious state was one of wonder at the foreign clamour in my ears.

Another day, and our traveller came upon the Trappist monastery of "Our Lady of the Snows." Here, with great amusement, he spent a whole day. The Trappist life is graphically described; the character of the monks drawn to the life. They tried hard to convert him. Two of them set at him in savage earnest. He says, "These two men were bitter, and upright, and narrow, like the worst of Scotchmen, and indeed, upon my heart, I fancy they were worse. The priest snorted aloud like a battle-horse." The discussion between the three is well worth reading; but our author stuck to his creed, which seems to be pretty catholic, very charitable, and, on the whole, sound.

There are descriptions following, many which we should like to quote, one especially, of the author's second experience in camping out, in which the night of Nature is described with a poetical feeling which few poets have equalled. We quote the following little bit:—

> Night is a dead monotonous period under a roof; but in the open world it passes lightly, with its stars and dews and perfumes, and the hours are marked by changes in the face of Nature. What seems a kind of temporal death to people choked between walls and curtains is only a light and living slumber to the man who sleeps a-field. All night long he can hear Nature breathing deeply and freely; even as she takes her rest, she turns and smiles; and there is one stirring hour unknown to those who dwell in houses, when a wakeful influence goes abroad over the sleeping hemisphere, and all the outdoor world are on their feet. It is then that the cock first crows, not this time to announce the dawn, but like a cheerful watchman speeding the course of night. Cattle awake on the meadows; sheep break their fast on dewy hillsides, and change to a new lair among the ferns; and houseless men, who have lain down with the fowls, open their dim eyes and behold the beauty of the night.
>
> At what inaudible summons, at what gentle touch of Nature, are all these sleepers thus recalled in the same hour to life? Do the stars rain down an influence, or do we share some thrill of mother earth below our resting bodies? Even shepherds and old country-folk, who are the deepest read in these arcana, have not a guess as to the means or purpose of this nightly resurrection. Towards two in the morning they declare the thing takes place; and neither know nor inquire further. And at least it is a pleasant incident. We are disturbed in our slumber only, like the luxurious Montaigne, "that we may the better and more sensibly relish it." We have a moment to look upon the stars. And there is a special pleasure for some minds in the reflection that we share the impulse with all outdoor creatures in our neighbourhood, that we have escaped out of the Bastille of civilisation, and are become, for the time being, a mere kindly animal and a sheep of Nature's flock.

Our traveller went on through the scenes of the Camisard massacres, where he found still a determined Protestant people, who keep in remembrance to this day, as the old Covenanters did, the courage of their ancestors. Mr. Stevenson talked with many of these people, and left with a liking for them. His singular journey came to an end at St. Jean du Gard, where, with tears (?), he sold Modestine, and came home to write the brightest book that we have read for many a day.

*THE MORALITY OF POSITIVISM.**

The ethics of Positivism meet us at the outset with a great and grave contradiction. The Positivist moralist claims to concentrate all motives of action within the circle of immediate or direct result, that is (using the terminology of one large section of the school), utility is the aim and end of moral action—a result by which the "greatest happiness of the greatest number" can be secured. The individual interest is thus necessarily subordinated to—we might almost say swallowed up in—an abstract or merely general interest, which can never by any possibility be realised except *in the imagination*. The idea of society, or of the greatest

* *Travels with a Donkey in the Cevennes.* By ROBERT LOUIS STEVENSON. (C. Kegan Paul and Co.)

* *Is Life Worth Living?* By WILLIAM HURRELL MALLOCK, Author of "The New Republic," &c. (Chatto and Windus.)

number, with its presumed interest or happiness, is of all moral conceptions the most vague and abstract—a something as shadowy, intangible, and remote as any conception of a future state can possibly be. For when we begin to conceive of any pure and generalised idea of society we must necessarily pass in thought beyond the artificial and unenduring limits of class, or sect, or nation, to some image of humanity—and this is precisely what the *Comtists*, or later scientific Positivists, with a certain appearance of logical consistency, actually do. But when we come to attempt definitively to realise *humanity* as a distinct entity, certainly the difficulty is not removed or much modified. For what is humanity? Does it exist in any single instance as something whose motives can be defined? Can *it* realise a happiness apart from that of the individuals which compose it? Has it also a self-interest and self-respecting ideas of utility, or is it conscious of the sacrifices which the individuals, as we are told, can make on its behalf? If the humanity of the present sums up in itself all the result and blossom of the past, as the humanity of the future will gather up in itself the result and blossom of the present, and of all the actions of all the individuals that compose it, thus giving them a kind of immortality in the results of their actions, what is this but another way of saying that humanity is no fixed entity, but is constantly undergoing change and modification, and that it is essentially dependent on the action of the individuals who composed or have composed it?

All forms of Positivism meet and join hands here in describing the mass as something different from the units that compose it; which is very much as if one were to say that the waves of the sea that we observe rising and rolling on the shore were no part of the sea, though they are drawn back into it after having struck the land. The defect is radical, and pervades all forms of Positivist ethics. Those who are perpetually preaching to us as a motive the claims of the present, immediately divert our interests as far as they can to a remote and very vague future. They abnegate, or profess to abnegate, all idea of reward and punishment; and yet they prophesy a kind of unconscious immortality exactly after the measure of desert. Miss Harriet Martineau, conscious of her merits, as exhibited in a life of successful practical work, and no doubt of a certain kind of self-denial, was content to be annihilated, but only that her work might the more assuredly live and influence her fellow-men in the remote future. Remote as it was, she had faith in it. Her measure of faith in that future was, in a word, the measure of her desire to pass into oblivion, as if, like a Christian martyr, she had said—The cause can only prosper by my death. It is precisely the same with George Eliot, when she speaks of the time when "*I* shall join that choir invisible." The very necessities of language decline to convey her idea; and the contradiction will decisively assert itself; for why does she figure that "choir invisible" as an association of egos which can be joined by another ego, when she means no such thing? That is the reason why the higher aspects of Positivist teaching attract many who would be repelled from it if it were enunciated in its more strictly logical form. But, here too, George Eliot, after having set up in her own mind a moral system under which the individual conscience is absorbed or swallowed up in some vague and unreal shadow of an impossible social conscience or ideal, actually uses phrases that, taken in their ordinary sense, could only mean a form of personal immortality. She, too, finds the present incomplete, and bears witness to the very idea that she would fain subvert. On her own theory, in the very measure that the conscience is brought into harmony with that social ideal, immortality is already secured — no arbitrary event such as death can ever alter, either by addition or deduction, the force of life which has been added to the general sum by lofty and holy life or action. And yet she is dreaming of some definite point in the future, when some arbitrary stage shall be reached at which her influence shall be, so to speak, fully involved in some mystic association. This, at all events, is the plain meaning of her words in many places. The idea of the change wrought in the human spirit by death under certain developments of Christian doctrine no person would be inclined to hold in more abhorence, if not even ridicule, than she would; and yet she uses words which would be significant enough in the mouth of an orthodox Christian. If in the present the true moral life is only attained through the medium of humanity, and if in the future the individual influence is to be preserved and perpetuated in humanity, what is this but to assert that death is potent only over the elements of the personality that can be recognised as distinguishable from the essential elements?

The contradictions that reveal themselves in the Positivist scheme of ethics, when viewed from such points of view, have never been more logically and coherently set forth than they are by Mr. Mallock in the volume which we have now before us. He follows out the subject very carefully in its many ramifications, making most effective advances on the positions of such writers as the late Professor Clifford, Professors Huxley and Tyndall, Herbert Spencer, George Eliot, and others. Scarcely anything could be more apt than the manner in which he disposes of the idea of general or social happiness, when he writes:—

General or social happiness is simply for moral purposes an unmeaning phrase. It evades the whole question we are asking, for happiness is no more differentiated by saying that it is general than food is by saying that everyone at table is eating it; or than a language is by saying that everyone is talking it. The social happiness of all of us means nothing but the personal happiness of each of us; and if social happiness have any single meaning—in other words, if it be a test of morals—it must postulate a personal happiness of some hitherto unexplained kind. Else sociology will be subsidiary to nothing but individual license; general law will be but the protection of individual lawlessness: and the completest social morality but the condition of the completest personal immorality. The social organism we may compare to a yew tree. Science will explain to us how it has grown up from the ground, and how all its twigs must have fitting room to expand in. It will not show us how to clip the yew tree into a peacock. Morality, it is true, must rest ultimately on the proved facts of sociology, and this is not only true but evident. But it rests upon them as a statue rests upon its pedestal, and the same pedestal will support an Athené or a Priapus.

The matter, however, is not yet altogether disposed of. The type of personal happiness that social morality postulates, as a whole, we have still to seek for. But a part of it, as just pointed out, will beyond doubt be a *willing* obedience by each to the rules that make it in its entirety within the reach of all. About this obedience, however, there is a certain thing to remember; it must be willing, not enforced. The laws will, of course, do all they can to enforce it; but not only can they never do this completely, but, even if they could, they would not produce morality. Conduct which, if willing, we should call highly moral, we shall, if enforced only, call nothing more than legal.

The elimination of religion from life by the Positivists, and the utter failure of their attempt in this direction, is well discerned and pointed out:—

The Positive school can, and do, as we have seen, point to certain things in life which have every appearance, at first sight, of adequate moral ends. Their adequacy seems to be verified by every right feeling, and also by practical experiment. But there is one fact that is forgotten. The Positive school, when they deal with life, profess to exhibit its resources to us wholly free from the false aids of religion. They profess (if I may coin a word) to have *dereligionised* it before they deal with it. But about this matter they betray a most strange ignorance. They think the task is far simpler than it is. They seem to look on religion as existing nowhere except in its pure form, in the form of distinct devotional feeling, or in the conscious assents of faith, and these once got rid of they fancy that life is *dereligionised*. But the process thus far is really only begun—indeed, as far as immediate results go, it is hardly even begun—for it is really but a very small proportion of religion that exists pure. The greater part of it has entered into combination with the acts and feelings of life, thus forming, as it were, a kind of amalgam with them, giving them new properties, a new colour, a new consistence. To *dereligionise* life, then, it is not enough to condemn creeds and to abolish prayers. We must further sublimate the beliefs and feelings, which prayers and creeds hold pure, out of the lay life around us. Under this process, even if imperfectly performed, it will soon become clear that religion in greater or less proportions is lurking everywhere. We shall see it yielded up—even by things in which we should least look for it—by wit, by humour, by secular ambition, by most forms of vice, and by our daily light amusements; much more shall we see it yielded up by heroism, by purity, by affection, and by love of truth—by all those things that the Positivists most specially praise.

The Positivists think, it would seem, that they had but to kill God, and that His inheritance shall be ours. They strike out accordingly theistic beliefs in question, and then turn instantly to life; they sort its resources, count its treasures, and then say, "*Aim at this, and this, and this; see how beautiful is holiness; see how rapturous is pleasure. Surely these are worth seeking for their own sakes, without any reward or punishment looming in the future.*" They find, in fact, the interests and the sentiments of the world's present life—all the glow and all the gloom of it—lying before them like the colours on a painter's palette, and they think they have nothing to do but to set to work and use them. But let them wait a moment; they are in far too great a hurry. The palette and its colours are not nearly ready for them.

One very efficient point on Mr. Mallock's side is made in the chapter called "the Superstition of Positivism," in which it is demonstrated that if the criticism of Positivist writers against Heaven has any force, it has still more against the future glories of humanity. "The Positivists ask the Christians how they expect to enjoy themselves in heaven. The Christians may with far more force ask the Positivists how they expect to enjoy themselves on earth. For the Christians' heaven being, *ex hypothesei*, an unknown world, they do not stultify their expectations from being unable to describe them. On the contrary, it is a part of their faith that they are indescribable. But the Positivists' faith is altogether in this world; and no mystical faith has any place in their system. In this case, therefore, whatever we may think of the other, it is plain that the tests in question are altogether complete and final."

The completeness of the analysis of matter on the part of the Positivists compared with the superficiality of their analysis of spiritual elements is thus well shown and established:—

It would be well if the Positive school would spend in this spiritual analysis but a little of that skill they have attained to in their analysis of matter. In their experiments, for instance, on spontaneous generation, what untold pains have been taken! With what laborious thought, with what emulous ingenuity have they struggled to completely sterilise the fluids in which they are to seek for the new production of life! How jealously do they guard against leaving there any already existing germs! How easily do they tell us their experiments may be vitiated by the smallest oversight!

Surely spiritual matters are worthy of an equally careful treatment. For what we have here to study is not the production of the lowest forms of animal life, but the highest forms of human happiness. These were once thought to be always due to religion. The modern doctrine is that they are producible without such aid. Let us treat, then, the beauty of holiness, the love of truth, "*the treasure of human affection,*" and so forth, as Dr. Tyndall has treated the infusions in which life is said to originate. Let us boil them down, so to speak, and destroy every germ of religion in them, and then see how far they will generate the same ecstatic happiness. And let us treat in this way vice no less than virtue. Having once done this, we may honestly claim whatever yet remains to us. Then we shall see what materials of happiness we can, as Positive thinkers, call our own. Then a Positive moral system, if any such be possible, will begin to have a real value for us—then, but not till then.

We can easily conceive a great point being made against Mr. Mallock on account of his seeming to make too much in the interests of religion; but we believe also that in this matter his answer would be easy and efficient. We heartily recommend his book as being one of the most admirable contributions to a subject which is every day growing in importance, and to which every thoughtful and religious man must now give some attention.

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*THE "SURFACEMAN'S" POEMS.**

In this volume Mr. Anderson has republished a few of the very best of his former poems, together with a large proportion of new ones. We have, for example, the series of sonnets titled "In Rome," "Blood on the Wheel," "The Cuckoo," and several others which were generally accepted as the gems of the former volumes. These are wholly worthy of the place they have in the present one. In "The Cuckoo" there was not only a fine original note, but the expression was simple, clear, limpid. It was perfect in its way. In the present volume Mr. Anderson's culture, and his persistent passion for knowledge, is almost as conspicuous as his poetic feeling. One of the most noticeable portions of the contents is a series of sonnets "To a Friend," in memory of a tour in Belgium, which are full of observation, delicacy, and graceful, unexpected touches. As in former sonnets, Mr. Anderson is very loose in form—not seeming to know, or to care to observe, the law of the four rhymes, or even the five rhymes, uniformly regarding himself as free to treat each quatrain independently, and to let the terzets take care of themselves in this respect; but he invariably gets a good result—poetic and refined; his sonnets usually winding up with a compact and finished couplet, which is the great matter. As a specimen of his work in this direction we may give the following:—

And with the murmur of the Rhine will come
Those legends which have flung, as from a sky
We cannot see but with the inner eye,
A light that rests as in its chosen home,
On hill and peak and old grey tower that stand
Like sentinels to guard the rear of Time.
For he, too, lingers in that fairy clime,
And turns the glass with an unwilling hand.
Sweet Rolandseck and sweeter Drachenfels
Shall be with me, and glimpses of the vine
Big with the purple promise of the wine;
Bingen, whereon the sloping sunshine dwells;
The Lorelei rock, whose echoes still prolong
The moonlight witchery of Heine's song.

Now, it is very apparent that the freedom used here as to rhymes makes the work much easier in execution; but it is noticeable that, though the interwoven harmony derived from the recurring rhyme-sound is sacrificed, Mr. Anderson should get so complete and rounded an effect. This says much for his sense of harmony and true musical effect.

We have one or two pieces here of the nature of the idyll; careful, finished, but not nearly so good, to our mind, as pieces recording real experiences such as "The Walk to Pamphy Linns," "Cuddle Doon," and "Daft Ailie," which, though perhaps a little diffuse in some verses, sustains in a really remarkable way the genuine

* *Ballads and Sonnets.* By ALEXANDER ANDERSON, Author of "Songs of the Rail," "A Song of Labour," and other Poems. (Macmillan and Co.)

ballad feeling. Such poems as "Jamie's Wee Chair"—where the pathetic is the main interest—and "Jenny wi' the Airn (iron) Teeth"—in which we have a humour resembling somewhat that of "Willie Winkie"—show Mr. Anderson in perhaps his most natural vein; and "May Middleton's Tam" is full of picture; but in such poems as "Keats" and the "Chateau en Espagne," where far more of elevation and dignity is required, though he is by no means unsuccessful. His Scotch poems, poems of the rail, and of domestic sentiment, pictures of things he had seen and known, are even, musical—so far as the former is concerned, without fault; but in the more ambitious style of poem, good as his ear is, and careful as he seems, his verse will halt occasionally through ill-arranged accents. Here is an instance from the "Chateau en Espagne," the third line of the stanza being really far below the level:—

In every nook within the room
My favourite books get sacred lodgment,
Word-webs from the brain's restless loom,
Spun out with truth and sober judgment,
A hundred spirits there repose,
Who at my slightest will and pleasure,
As Ariel did at Prospero's,
Kneel down and offer up their treasure.

A number of verses in this poem are worked up to a high finish. Take these:—

Clear leaping fountains here and there
Thro' all the summer day are playing;
Soft winds are coming thro' the air
That bring sweet incense in their straying.
And statues from the Greek are set—
Aglow with all their snowy graces—
In nooks where drooping leaves are met
And half conceal them in their places.

But in my own sweet sanctum, where
No outer noise dare make intrusion,
You ought to pay a visit there
And see the poet in seclusion.
The rich light falls upon the wall
Then fades away to something fainter,
Before white marble busts and all
The masterpieces of the painter.

Here, as you enter, on your left
A Goethe stands, whose marble vision
Seems still to keep that light which cleft
Thro' all this life with such precision,
While on your right, with upturned brow,
A Schiller stands, with noble presence,
To teach one all the upward flow
Revolving round the purer essence.

"The Lost Eden Found Again" is a very favourable specimen of Mr. Anderson's versification after uncommon models, and is worthy of quotation:—

The angels looked up into God's own eyes,
And he shut the gateways of Paradise.

For they heard coming up from the earth below
A wail as of mortals in deepest woe.

And bending their far keen vision down
Saw two on the earth from whom hope had flown.

Then the foremost one of the angels said—
Drooping his wings and bowing his head—

"Here, Father, are two in Thy shape and ours
Who have lost the light of their bridal bowers,

"And wander, blind in their tears, and tost
With the thoughts of their Eden for ever lost."

Then God said, turning His face on him—
"Look once again, for thine eyes are dim."

Then the angel looked, and lo! he could see
A smiling babe on the woman's knee,

While the man bent down, and within his eyes
Was the light of his former Paradise.

Then the angel whispered—"My fears were vain,
For man has found his Eden again."

BRIEF NOTICES.

Dante. An Essay by R. W. Church, M.A., D.C.L., to which is added a translation of *De Monarchid.* By F. C. Church. (London: Macmillan and Co.) This essay, which now assumes for the first time an independent existence, has had considerable influence on English readers of Dante. It is well known, though for more than twenty years it has formed part of a volume of "Essays and Reviews." It is one of the most successful attempts in our literature to unite together the life and the times of a great poet as the ground and exposition of his work. To those who cannot read Dante's great poem in the original, and who desire to know its scope and understand its power, this work will be welcome. Mr. Theodore Martin gave us in an admirably edited volume the "Vita Nuova"; there are several serviceable translations of the "Divina Commedia," and in this volume we have for the first time the "De Monarchiâ," which, Dean Church tells us, "has been more than once translated into Italian and German, in earlier and later times. But I do not know that any English translation has yet appeared. It is analysed in the 16th chapter of Mr. Bryce's 'Holy Roman Empire.'"

Manners and Tone of Good Society; or, Solecisms to be Avoided. By A MEMBER OF THE ARISTOCRACY. (Frederick Warne and Co.) There is no doubt that many who are just attaining to the height of their ambition in getting into what is called "good society" will find this an uncommonly useful book. But what a preparation there is before them! Is it actually necessary to study and keep in remembrance the whole of these two hundred pages for fear that, if they do not, they may be guilty of a solecism? The work begins with "leaving cards." In the course of this chapter we are told that "a gentleman does *not* turn his card down at the corner, even though he may be acquainted with other ladies of the family besides the mistress of the the house." You see, from this, how easy it may be to commit a solecism by turning the corner of your card down when you ought not to do so. You might be dismissed from good society! Then we are told that to "have 'Francis Smith' printed on a card without the prefix of 'Mr.' would be a glaring solecism, and in the worst possible taste." We are sorry to know it, because it must have excluded some well-known public men from good society. However, there is a great deal that is sensible in the usages of well-bred persons, even if those usages seem sometimes to be pedantic, but no usage, we hold, will give anyone "tone" in whom "tone" was not inherent. One need not, as the writer of this book ought to know, to go beyond the aristocracy to become acquainted with that fact.

Children's Ailments, &c. By WILLIAM BOOTH, L.R.C.P. Edin., &c. (Cooper and Budd.) It is almost impossible that a medical practitioner of wide experience should write a work on such a subject as that before us, and not say something that must be worth serious attention. Mr. Booth has said a great deal for which many, we hope, will thank him, and he has most generously given formal prescriptions for most of the ailments of childhood. The author belongs to the old school and must have his fling at the new. Thus, he describes homœopathy as "an absurd invention, which seems to afford great satisfaction to the feminine mind," and he adds:—

There is something very fascinating about the neat little cases of diminutive bottles, the sugar-globules with their fantastic names, and all the rest of it; but I would have my readers remember that, in presence of real disorder, all such trifling must be laid aside.

The cobbler should stick to his last, and Mr. Booth should stick to his own system without attacking that which, for anything that he appears to know, may be a much better one.

Moses, the Lawgiver. By the Rev. WILLIAM M. TAYLOR, D.D. (Sampson Low and Co.) Very few surpass Dr. Taylor in the clear and popular exposition of Biblical narratives. He is especially happy in bringing out spiritual evangelical truth, which he often does with remarkable power; and he is never dry. At the same time he stands altogether in "the old paths." These addresses, delivered in the Broadway Tabernacle, New York, are an illustration of all that we have said, and especially of the last characteristic. But they are most readable and most practical.

Scripture Readings for Schools and Families, with Comments. By CHARLOTTE M. YONGE. (Macmillan and Co.) The present volume of Miss Yonge's extremely useful and well-written series deals with the apostolic times. It embodies considerable reading with devout thought. We cannot be expected, however, to agree with the author in her frequent endorsement of the High Church doctrines relating to the Eucharist, Confession, and Absolution.

Maid, Wife, or Widow? By Mrs. ALEXANDER. (Chatto and Windus). This is a prettily conceived tale, illustrative of the relationship existing between Prussian and Saxon in the war of 1866. It need not be said that so experienced a novelist as Mrs. Alexander exhibits her usual skill in plot—even though, as in this case, the plot is an extremely simple one. The characters are clearly drawn, and the tale will give the reader both fresh and lively reading for an idle hour.

In *Palms of Elim; or, Rest and Refreshment in the Valley* (Nisbet and Co.) Dr. J. R. MACDUFF has written some very beautiful meditations, chiefly dwelling on the help and mercy of the Almighty in all times of trouble. Many a troubled heart may get some rest and comfort from these pages.——*Sermons.* By the Rev. ADAM LIND, A.M. (Edinburgh: David Douglas.) Mr. Lind has a most sensible reason for the publication of these sermons. He says, "My motive for appearing in print at all is this, that having been a minister in the same congregation over forty years I have a natural wish to leave a memorial of my ministry amongst a people who have not been wanting in appreciation of it, so that they may have something in hand to keep them in remembrance of our long and happy connection." These sermons, however, deserve a wider audience than they could secure at Elgin. They are full of robust Christian thought, expressed with singular clearness. One of the best we have read upon the subject is on the "Difficulties of Providence."——*Life's Noontide* (Religious Tract Society) is rightly termed a "Book of Counsels and Encouragements." They are plain, and sometimes not a little original. To this character belongs "Inharmonious Relationships." But all should be helpful.——We have received a copy of the second edition of Dr. DUNCAN CLARKE'S *Offices of the Holy Spirit.* (Haughton and Co.) The author lays more than usual stress upon the abounding influence of the Spirit.——The Religious Tract Society have published Dr. EDWD. ROBINSON'S well-known *Harmony of the Four Gospels,* edited by Dr. BENJAMIN DAVIES, late of the Bible Revision Committee. The notes add greatly to the value of this well-known and highly valued work, and this edition is equally handy and well printed. ——The *Evangelist and Pastor* (Elliot Stock) contains the autobiography and reminiscences of the Rev. JOSEPH WHITEHEAD. Some of the reminiscences are very curious, and the whole biography is interesting. And, although it contains some altogether unnecessary matter, it is brief. Wesleyan Methodists will most value it.

THE IRISH UNIVERSITY BILL.

Pope Leo XIII. has commissioned the Most Rev. Dr. M'Gettigan, the Roman Catholic Primate of Ireland, to express to the Irish Catholic bishops the Pontifical approval of their adoption of The O'Conor Don's Irish University Bill and his hearty desire for its success. Several of the Irish Home Rule members of Parliament have received from the bishops of the dioceses in which their constituencies are situate requests to use their influence to secure the passage of the bill into law during the presen session of Parliament.

The *Daily News* states that a meeting of members of Parliament opposed to the Irish University Bill was held at the House of Commons on Monday to consider what action they should take in the adjourned debate to-day. Mr. Courtney, Sir G. Campbell, Mr. Richard, Lord E. Fitzmaurice, Mr. Trevelyan, and other members were present. It was decided that the second reading of the bill should be met with a direct negative. It is therefore understood that Sir G. Campbell will withdraw the amendment which stands in his name.

TO-DAY'S DEBATE.

The London correspondent of the *Guardian* has the following interesting gossip relative to The O'Conor Don's Bill:—

The position and prospects of the Irish University Bill are engaging the attention of members of Parliament more than any other subject. The measure is down for second reading on Wednesday next, but no one can foresee what course will be taken in regard to it. The temper of the constituencies gives no encouragement to the Government, and the most the Chancellor of the Exchequer is likely to say is that while the Government recognise a grievance they fail to see that this particular remedy meets with their approval. An announcement of this character would require to be very carefully worded, lest it should commit the Ministry to bringing in a bill next session. But if made with tact it would avoid the necessity of voting against the bill, and thereby causing mortal offence to the Irish party. The ex-official Liberals would doubtless like to guide their conduct by the line which is to be taken by the Government. Each succeeding week has increased the number of those on the Liberal side, not who are in favour of this bill, but who are anxious to see the question settled, and would consequently vote for a second reading "with strong reservations." It would not surprise me to find Lord Hartington among those who would be prepared to take that line on Wednesday next. But it will be a dangerous step for the front bench Liberals to announce their policy without first knowing the intentions of the Government. If, for instance, Lord Hartington declared for a second reading, no matter how many his reservations, the Government would have a fine opportunity for opposing the bill, and going to the country under the Protestant flag. It is likely, therefore, that an effort will be made in an early part of the sitting to induce the Government to declare their intentions. The disposition to talk the bill out is decreasing. There is an impression that the following Wednesday is appropriated to Irish members, all of whom would again give way, and thus the spectre would not be laid for more than a week. But this is not now the case, for within the past few hours an ultra-Protestant member has introduced a bill for second reading on Wednesday week upon some impossible subject, in order apparently to block the way against The O'Conor Don's bill being adjourned to that day. If the bill be talked out at all on Wednesday, that proceeding will most likely be undertaken by men of extreme Protestant views on the Government side. Another way to settle the difficulty will be to move the adjournment of the debate, and to take a division upon that proposition. By this means members would avoid the necessity of recording their votes upon the merits of the bill. Instead of supporting the measure, as was expected, Dr. Lyon Playfair will vote and probably speak against it upon academical grounds. Wednesday's proceedings, you will see, are likely to be full of interest to the politician.

We venture to express a doubt whether Lord Hartington will, even with "strong reservations," support the second reading of the bill. Both Mr. Forster and Dr. Lyon Playfair are expected to

speak; the former in a somewhat favourable sense, the latter in strong opposition to the measure. A division is almost certain.

OPPONENTS OF THE BILL.

The following is a list of the resolutions and petitions which have reached us condemnatory of the measure:—

The General Assembly of the Presbyterian Church in Ireland.
The General Assembly of the Free Church of Scotland.
Wesleyan Education Committee.
Conference of the Methodist New Connexion.
Conference of Primitive Methodists.
Central Nonconformist Committee, Birmingham.
The Congregational Union of England and Wales.
Executive Committee of the Liberation Society.
Conference at the Westminster Palace Hotel.
Conference at the National Club.
Deputies of the Protestant Dissenters of the Presbyterian, Independent, and Baptist denominations.
Committee of the Protestant Dissenting Ministers of the Three Denominations in London and Westminster.
Liberal Association of Scarborough.
Liberal Association of West Bromwich.
Cardiganshire Liberal Association.
Smethwick Liberal Association.
Liberals and Nonconformists of Cambridge.
General Baptist Association.
Berkshire Baptist Association.
Lancashire Baptist Association.
Yorkshire Baptist Association.
Devonshire Baptist Association.
London Baptist Association.
Southern Baptist Association.
Hertfordshire Baptist Union.
Northampton Baptist Association.
Western Baptist Association.
Carmarthen and Cardigan Baptist Association.
Pembrokeshire Baptist Association.
Breconshire Baptist Association.
Radnorshire Baptist Association.
Glamorganshire Baptist Association.
Surrey Congregational Union.
Leicestershire and Rutland Congregational Union.
Conference of Congregationalists in Glamorganshire.
Association of Congregationalists of Anglesea.
Congregationalists and Wesleyans at Llandrillo.
Calvinistic Methodists' Association of South Wales.
Calvinistic Methodists of South Cardiganshire.
Calvinistic Methodists of North Cardiganshire.
Calvinistic Methodists at Dwyran, Anglesea.
The Free Presbytery of Edinburgh.
London Presbytery of the Presbyterian Church of England.
The Presbytery of the United Presbyterian Church, Glasgow.
The Presbytery of the United Presbyterian Church of Dumfries.
The Presbytery of the United Presbyterian Church of Kirkcaldy.
Nonconformists of Hereford.
Nonconformists of Hull.
Nottingham and Notts Nonconformist Association.
Nonconformists of Reading.
Nonconformists of Loughborough.
Nonconformists of Walsall.
Scottish Reformation Society.
Bristol Protestant League.
Leeds Nonconformist Union.
Local Branches of the Liberation Society in Southwark, Hackney, Lambeth, Marylebone, Tower Hamlets, Manchester, Derby, Liverpool, Leeds, Bradford, Paisley, Louth, Stamford, Boston, Newcastle-on-Tyne, and Wisbech.

So far as is known, no public body of a representative character in England has either passed resolutions, or presented petitions, *in favour* of the bill.

ADDITIONAL RESOLUTIONS.

A petition of the General Assembly of the Presbyterian Church in Ireland to the House of Commons has been presented, referring to The O'Conor Don's bill on University education in Ireland. They declare that in their judgment the passing of this bill would be the endowment, on a large scale, of sectarian institutions in Ireland, by providing for the payment of salaries to lecturers in denominational colleges, by the erection, establishment, and maintenance of museums, libraries, and laboratories at such colleges, and by a system of results' fees to be paid to the heads or other governing bodies of said colleges. They also believe that the endowment of sectarian institutions in Ireland would be subversive of the principle of the Irish Church Act, and would be the establishment of a system of denominational endowment which the nation has repudiated; and that the passing of the proposed bill would, by a needless multiplication of Universities in Ireland, lower the character of University education, and be unfair to existing institutions, by holding out pecuniary inducements with which they cannot compete. The petitioners are persuaded that there are no colleges in Ireland except colleges of the Church of Rome which could take advantage of the provisions of the bill, and that to appropriate any portion of the surplus under the Irish Church Act to the endowment of a sect would be a breach of faith with the nation, and contrary to the express provision of that Act, Section 68, which enacts that the said surplus shall be appropriated "mainly to the relief of unavoidable calamity and suffering."

The following resolution was adopted by the Conference of the Methodist New Connexion at their meeting at Huddersfield last week:—

That this Conference, consisting of ministers and lay representatives of the Methodist New Connexion in England and Ireland, desires emphatically to record its protest against the passing of the University Education (Ireland) Bill, brought into the House of Commons by The O'Conor Don. The Conference bases its protest on the following grounds:—(1) Whilst professedly unsectarian the bill is most exclusively sectarian in spirit, its design evidently being to endow Roman Catholic colleges with funds which ought to be appropriated to wider national purposes. (2) The bill is entirely subversive of the principles of the Irish Church Act and recent measures of University legislation. (3) Its main provisions will inevitably tend to obstruct the liberal education of the Irish people; to prejudice the interests of existing universities and colleges in Ireland; to use for the endowment of one denomination the money derived from the disendowment of another; and to throw the higher education of the Irish people entirely into the hands of a Papal hierarchy, which refused to be satisfied with the more moderate and equal measure proposed a few years ago by the Right Hon. W. E. Gladstone. Whilst disapproving of the present bill, the Conference would approve the formation of a merely examining body University on the wide unsectarian basis of the University of London. Such an institution would have the merit of utilising existing Universities and Colleges, would comprehend all classes of Her Majesty's subjects in Ireland, would not only promote sound academic culture, but be in harmony with the principle of civil and religious liberty; and, whilst better adapted for meeting the real wants of the Irish people, would be less likely to offend both the Protestant convictions of this country, and its growing hatred of all sectarian institutions which are dependent on public funds. The Conference directs its secretary to forward a petition in harmony with these views for presentation to both Houses of Parliament.

The following resolution has been adopted by the General Purposes Committee of the Congregational Union of England and Wales:—

That this committee, opposed to the national endowment of religion in any form, and contending that the State, in all provision made by it for education, should be absolutely neutral in relation to the several religious denominations in this country, objects to the proposals made in the University Education (Ireland) Bill to endow a new University of Ireland out of the fund accruing from the disestablishment of the Irish Church on the following grounds, viz.: (1) That while the ostensible object of the Bill is to create a secular University, it practically provides for the affiliation and lavish endowment of an unlimited number of denominational institutions; and (2) that the inevitable result of its passing into law would be to place a million and a half of public money in the hands of the Roman Catholic hierarchy for the promotion of their educational and ecclesiastical schemes. The committee resolves to petition the House of Commons against the measure, and recommends that it be strenuously resisted by all who are hostile to the policy which provides State endowments for religion and for denominational education.

The following resolution has been passed at a united meeting of the committee of the Leeds Branch of the Liberation Society and the committee of the Leeds Nonconformist Union, held in the room of the Liberal Association, the Rev. R. Abercrombie in the chair:—

That this meeting, having taken into consideration the provisions of the Irish University Bill, strongly disapproves thereof (1), because it is a disguised attempt to subsidise a denominational institution, and is therefore in direct opposition to the policy of the Irish Church Act; (2) because a University so constituted and endowed would affect prejudicially the existing Queen's University and Queen's Colleges, which have done, and are doing, good service; and that no valid reasons have been given for what would be both an act of injustice to existing institutions and an indirect endowment of sectarian teaching; and (3) because the proposal to appropriate a million and a half of the surplus funds of the disendowed Irish Church in exhibitions, &c., and in result fees to the affiliated sectarian colleges, would violate the understanding on which the Irish Church Act was passed, viz., that its funds should not be applied to sectarian purposes, but should be appropriated mainly to the relief of unavoidable calamity and suffering. This meeting, therefore, most respectfully, but earnestly, calls upon the members for this borough and for the Eastern Division of the West Riding to oppose by all legitimate means the passing of this obnoxious measure.

THE WESLEYAN PETITION.

The petition against The O'Conor Don's bill adopted by the Wesleyan Education Committee is as follows:—

To the Right Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The petition of the Wesleyan Committees of Education humbly sheweth:—

That, in the judgment of your petitioners, it is of high importance that whatever grants or sums for the purpose of education in Great Britain and Ireland are made or voted by your honourable House, although subject to varying conditions as to details, should in every instance be made or voted on general principles common to all such grants, in view especially of the mutual relations of religious and secular education, and of the rights of conscience, and on terms which would permit Her Majesty's subjects to partake without distinction or preference in the benefits arising from the said grants or sums voted.

That, in connection with the systems of State aided education which are now in force in England, Scotland, and Ireland, all grants of public money which are made on behalf of education in schools are conditional upon the adoption of a conscience clause, upon the said schools being conformed in their management and working to Government regulations, and upon their being duly inspected by Her Majesty's inspectors.

That your petitioners, having considered the provisions of the bill for University education in Ireland which has been brought before your honourable House by The O'Conor Don and others, observe that the said bill contemplates the establishment of a University for Ireland to be largely endowed by the State, but constructed on principles opposed to those on which grants in aid of education within the kingdom are now made by the State, and to which your petitioners have already referred.

That your petitioners find that while on the one hand the said bill contains no provision to secure that participation in the large endowment proposed shall not in any case be conditional upon compliance with religious requirements, on the other hand it expressly provides that students connected with the colleges of the Queen's University, as well as those colleges themselves, shall be debarred from enjoying the benefits of the said endowment.

That, further, they cannot doubt that the measure, both by what is omitted from its provisions and by what is contained in them, would establish a University which would be virtually denominational.

That your petitioners observe that the bill proposes not only to provide for the payment of large sums to successful students in the form of exhibitions, scholarships, and fellowships, but that it provides for granting large amounts to affiliated colleges in the form of results' fees, and for further direct payment to such colleges for the salaries of lecturers and for the provision of museums, libraries, and laboratories; the said colleges being so defined as to exclude all colleges connected with any University now existing in Ireland, and to include schools, monasteries, religious houses, and private institutions, which will be subject to no Government oversight or inspection, such as might guard the rights of conscience and guarantee good order and satisfactory management.

That, further, the sums proposed to be granted to the said colleges are so large as almost, or wholly, to suffice for their maintenance.

That your petitioners apprehend that if the bill should pass into law, the University founded by it would offer such preponderating financial advantages to colleges affiliated to it that a competition would be created which must be very injurious to the Queen's University and its affiliated colleges.

That your petitioners believe that in substance and effect the bill is an attempt to establish out of funds arising from the disestablishment of the Irish Protestant Church educational institutions which to all intents and purposes would be Roman Catholic, and that the use proposed to be made of the said fund would prove to be in another form the denominational endowment which it was the declared object of the Irish Church Act to remove.

That such a proposal is regarded by your petitioners as equally opposed to enlightened educational policy so far as respects the liberties and progress of the nation, to the principles established for England and Scotland by the important legislation of 1870, 1872, and 1876, and to the purpose of the legislative enactments recently made in reference to the Universities of Oxford and Cambridge.

Your petitioners, therefore, pray your honourable House to reject the said University Education (Ireland) Bill which is now before your honourable House.

And your petitioners will ever pray, &c.

Signed on behalf and by order of the Wesleyan Methodist Committee of Education,

FREDERIC GREEVES, Chairman of the Committee.
GEORGE O. BATE, Secretary of the Committee.

AN IRISH BARRISTER ON THE BILL.

In a letter to the *Spectator* Mr. Bence Jones, M.A., states some weighty objections to the bill, and offers one or two practical suggestions. He says:—

"The objection felt by most educated men in Ireland to founding another University is that it is certain to lead in no long time to a purely Roman Catholic University, having a large endowment from the State, but in which all teaching, secular and religious alike, will be under the control of the Roman Catholic clergy and Church. We know well what is the unscrupulous use of the screw by the Roman Catholic clergy upon their own people, in all that has the least bearing on their religion. It is certain, whatever his inclinations, no Roman Catholic will be allowed to attend at the Queen's Colleges or Trinity College. There will be in Ireland St. Patrick's University for Roman Catholics, Queen's University for Presbyterians and Methodists, and Trinity College, Dublin, for Church of Ireland students.

"It is certain no similar arrangements for University education exist in England or Scotland. The effect of such in Ireland must be noxious. And what is the motive for setting up such a system? The only one suggested is that the older Universities are dangerous to the faith and morals of Roman Catholic students. Are they? The system of Trinity College, Dublin, is, that the governing body, all endowments (except the divinity school, now before Parliament), and graduateship, are now open to all alike, whatever form of religion they may belong to. Further, to take a degree no residence in college at all is required. A student may reside at home or anywhere else, present himself for examination twice a year, and get his degree, and even honours, by good answering. Far the larger number of students thus get their degrees at very small expense. Some English students who live in England thus take their degrees, because no residence is required. There is nothing to prevent a Roman Catholic student for the priesthood at Maynooth, residing and being taught there, from passing his examinations and taking his degree at Trinity. And this is said to be dangerous to faith and morals!

"It need hardly be said that at the Queen's Colleges every, the least, approach to meddling with the religion of students is avoided like the plague. Their *raison d'etre* is to be absolutely free from all religious bias, and offer sound learning to all alike. If Roman Catholic faith and morals are in danger from such causes as these, a 'happy

valley,' cut off from all human society of other religious views, must be the only safe alternative.

"The fine educational endowments of Trinity College, given in a former age, all now agree, are to be used for the good of all, without religious distinction. They have for generations been the centre of the intellectual life of the country. Whatever the restrictions of former days, much the greater number of Roman Catholics who have risen to eminence in Ireland were there educated. No one will venture to say they have been the worse Roman Catholics on that account. For near forty years Parliament has annually voted a great sum for the Queen's University and Colleges, with the most careful provisions against any religious distinctions. The classical and scientific teaching in the colleges is first-rate, and they are doing vast good. The senior wrangler this year, 1879, was educated at one of them. Several of the most rising members of the Irish Bar were among their students.

"Yet it is gravely proposed, as an act of statesmanship for the good of the country, practically to turn all that has gone before upside down, and embark on a new principle, because a numerical majority of the class that can least use University education say they desire it. Surely sound sense must be fatal to any such plan? No one objects to absolute control of the Roman Catholic Church over the religious teaching of its own students. It is the control of the Roman Catholic Church over secular teaching that is mistrusted.

"If there is still any shade of unfairness or narrowness in the system of Trinity College or the Queen's Colleges, it may be reasonable to remove it, and so far widen their arrangements. If at present the number of Roman Catholic graduates of the Queen's University are fewer than is desirable, it may be wise to give to the Crown power to nominate a number of educated Roman Catholics, till time has adjusted the balance, on the same principle as the Crown is to nominate at first to St. Patrick's University. The original system of the Queen's Colleges clearly intended halls for religious teaching and training for each denomination separately. Their statutes prove this in every page. It was expected that private zeal would found such halls. The late primate, Lord G. Beresford, offered 10,000*l.* to found such a hall at Belfast for the Church of Ireland, if others would do the same at other colleges. The want of such halls is grievously felt, now that the number of students is increasing. A vigorous effort is being made at this moment by private persons at Cork to found such a hall. A very moderate sum would enable halls to be founded by any who liked to accept such help, and so to ensure the religious teaching of the students of their own confession in their own views.

"It might be well, too, following the lines of the Intermediate Education Act, to grant, to a moderate extent, result fees and some exhibitions to students educated anywhere who passed the University examinations. This would require a very small part of the immense sum asked by The O'Conor Don's bill. Such arrangements meet the whole case. They have the great advantage, that they utilise all that now exists, instead of starting a brand-new plan of doubtful effect.

THE "DAILY NEWS" ON THE BILL.

The *Daily News* this morning has a scathing condemnation of the bill, which we hope is a presage of its utter rejection in the House of Commons. Our contemporary says:—"The bill is the beginning of an attempt to build up in Ireland the system which the Roman Catholics of Continental countries—of Belgium, of France, and of Italy—have seen the imperative necessity of destroying. While they are secularising education the English Parliament is asked to sectarianise it. We are reaping the consequences of past misgovernment. In France, in Belgium, and in Italy the classes which stand opposed to each other in civil affairs are the priesthood and the laity. On the other side of St. George's Channel, unhappily, the hostility surviving a period of unjust religious ascendancy and political misrule is between Catholic and Protestant, between England and Ireland. Roman Catholic education is, for the greater portion of the Roman Catholic laity, simply a banner under which they enlist against their old enemies; a rallying cry which summons them to a fight in which they have hitherto been the vanquished, but in which they now look to be the conquerors. It is the victory and not the cause which animates them. With the Roman Catholic hierarchy the matter is very different. The aim which their leaders have placed before themselves is the creation in Ireland of two nations. Separate education is only a part of this scheme, though it is an essential part of it. Social separation is enforced by every means that can suggest itself. As a rule, the Roman Catholics belong to the less, and the Protestants to the more, wealthy and refined classes, and the instinct which moves most people to seek, if not for themselves, yet for their children, the society of those who are in a social or worldly sense their betters, is not without its effect upon the former. The Roman Catholic tradesman desires for various reasons to be on visiting terms with the Protestant merchant; the Roman Catholic squireen with the Protestant squire, or, still better, the Protestant lord. All this free intercourse, without reference to religious distinctions, is frowned upon and discountenanced in every possible way by the Roman Catholic priesthood. It might lead to attachments between young people of differing faiths, and to those mixed marriages which the Church declares to be unblest. It fosters in the view of the priests religious indifferentism; and, if it does not make men and women Protestants, it makes them, to use their favourite phrase, what is worse, 'bad Catholics.' The system of separate education, of which The O'Conor Don's Bill is the development and completion, crowning the edifice, is a part of this more general system of social separation. The approval which has been given to the measure by the present Pope, wiser in his generation than Pius IX., is a significant indication of its real character. It is a contribution to a state of things in Ireland which will render its government by the Imperial Parliament increasingly difficult, and perhaps ultimately impossible. It is a preparation in short for Home Rule.

. . . "What an absurdity it is to suppose that The O'Conor Don's Irish University Bill will consolidate a union, enduring beyond the last Parliamentary division upon it, between the Irish members and any English party which may enter into alliance with them. But though the Irish vote will not be gained by support of The O'Conor Don's Irish University Bill, the English, Scotch, and Welsh vote will be certainly lost by it. Lord Beaconsfield would see with a smile his antagonists digging a pit for themselves, and breaking their necks in it. Liberal support of the Irish University Bill would enable him to go to the country with a Protestant cry which would carry all before it. The Jingoism which has done so much service of late years would be as nothing to this. If the measure were really a just and Liberal one, if it were necessary to the establishment of Roman Catholic equality in Ireland, if even it responded to the deliberate and permanent wants and convictions of the great body of Roman Catholics in Ireland, it might be necessary to face and endure these consequences. But none of these things is true. The letter from Mr. Lowry Whittle which we publish this morning gives the views of an Irish Roman Catholic layman on this subject. It may profitably be read by puzzled Liberals who believe that a wrong exists, which such legislation as that which will be debated this afternoon is needed in order to rectify. Mr. Lowry Whittle denies that any grievance exists. The small number of Roman Catholic students as compared with the Roman Catholic population is, as he points out, due to their economic condition. It is not conscientious scruples, but poverty, which keep Irish Roman Catholics from the existing Universities. There is no proof, as he alleges, and as the late Professor Cairnes showed by statistics which have never been answered, that a number of Roman Catholics who would otherwise take University education go without it, because of the differences between their clergy and the State. As a measure of University reform, The O'Conor Don's Bill is superfluous; and, being superfluous, the expenditure asked under it would be wantonly wasted. The bill is one which in its inevitable results leads to Ultramontane and priestly ascendancy in Ireland; it is practically one of exclusive religious endowment; it fosters influences directly fatal to Liberal principles of Government; it hands over the Roman Catholic laity, who cannot well defend themselves, but who would willingly be defended by the Imperial Parliament, into servitude to the Roman Catholic priesthood. The new university will be pledged to a system of education in direct contradiction with the principles on which society, especially under such a Government as ours, is based."

The O'Conor Don's bill has been a good deal discussed in the German press which pronounces strongly against it. Karl Blind, in his letters, brings the dangers to recollection through which Switzerland had to pass, more than thirty years ago, in consequence of the machinations of the Ultramontane Sonderbund. He believes this country would lay the basis for similar dangers to itself, as regards the political unity of the realm, if it were to adopt that bill. He says it would be monstrous if Liberal leaders were found to espouse it; such a course would practically be a violation of the very principles on which the Disestablishment of the State Church in Ireland was founded.

NONCONFORMISTS AND POLITICAL PARTIES.

The Suffolk Benevolent Society for the Relief of necessitous Widows and Orphans of Protestant Ministers, held its annual meetings at Stowmarket on Friday last, when there was a large and influential gathering of the principal members of the Independent and Baptist denominations. The Rev. M. Jones, of Lewisham, preached in the morning, the service being followed by the business meeting, at which grants amounting to between 500*l.* and 600*l.* were made for necessitous cases. At two o'clock there was a dinner at the institute, the attendance being unusually large.

Mr. ALFRED PIPER, of Ipswich, the president for the year, gave the inaugural address, and in the course of his remarks said there was an evil thing in their midst which was doing incalculable injury at home and abroad—he alluded, of course, to the Conservative Government. They used to be told—

> For every evil under the sun,
> There's either a remedy or there's none;
> If there be one, try and find it,
> If there be none, never mind it.

Now it seemed to him that the remedy in this case was an immediate dissolution, and the Government had been politely and impolitely requested to follow this course. It seemed, however, that it was determined to live out the full term of its official existence, perhaps from the consciousness—for "charity thinketh all things"—that it needed the longest possible space for repentance. Some years ago, when staying at Aldboro', a poor invalid brought on to the beach with him every morning a number of pets, and amongst them he was surprised to see a hedgehog. On asking how he got on with this creature, the poor fellow replied, "I try to like him, sir, but, somehow or other, I can't get any comfort out of him." Now, this was pretty much the case with Nonconformists and a Conservative Government. They tried to think well of those who were in authority over them, but their experience confounded their charity—in fact, they could get no comfort out of them. The foreign policy of the Government reminded him of the hedgehog when rolled up—a thing which assumed the amiable contour of a cannon-ball bristling with spikes; whilst its domestic policy, if it had any, seemed like the same creature on all-fours, going at the rate of no miles an hour, but with its bristles always up. Seriously, however, it was a calamity to be thus governed; innocent people at home and abroad were being grievously wronged, whilst civilisation and missionary enterprise were retarded to an incalculable extent. Effluxion of time would ere long necessitate an appeal to the constituencies, when Nonconformists must be prepared to do their duty. Whilst the results of this appeal would be important to all Liberals, they would be especially important to Nonconformists, whose position in reference to the coming conflict was unusually difficult and complicated. Heretofore they had been engaged in fighting what might be called the general battle of freedom, and they had not been sufficiently careful to send to St. Stephen's men who sympathised with the views they held. The result was that, whilst in the country they were a powerful body, they were undeniably weak in the House of Commons. In the effort to remedy this state of things they would need to be true and firm, yet moderate and, to some extent, self-sacrificing. These were difficult attributes for a large party to manifest, but he did not despair of success. Within the past half century they had stood shoulder to shoulder with Liberal Churchmen, and shout after shout of victory rent the air as one by one they had carried their points. What had these been? Why, the Corporation and Test Acts had been destroyed; the disabilities of Catholics, Jews, and students had been removed; laws as to births, marriages, and deaths had been amended; compulsory Church-rates and slavery abolished; the Irish Church disestablished and disendowed; and might he not venture to add the Burials question was virtually settled? But one thing remained to complete the old Nonconformist programme, and that was the greatest of all—namely, the separation of the Scotch and English Churches from their official connection with the State. To some considerable extent this had been hidden in the dust of conflict as to minor points. Now, however, it stood out clearly and sharply defined. In fact, they were now all but side by side with a difficulty which thoughtful men had long anticipated. The difficulty was not simply a political one—as, for instance, a question about the franchise or the ballot—but it was one which went deeply down into the very natures of Liberal Churchmen on the one hand and Nonconformists on the other. The latter had no alternative but to seek that opinion in the House of Commons should on these points be fairly abreast of the opinion in the country—from this duty they could not and did not shrink. They had, however, seen so much of the metal of Liberal Churchmen, and honoured them so highly as companions in arms thus far, that it would be a sincere grief to them if now they were forced into different paths, to the weakening of their mutual strength and the triumph of the foe. He knew how deep-seated and profound was the love for those forms of pure and simple worship with which, in a vast number of churches, many Liberal Churchmen had been associated from their childhood. He did not wonder at their being alarmed at any suggested alteration, but should wonder greatly if they did not cling to the hallowed associations of the past. Nonconformists would never trample roughly or rudely on a state of feeling like this; still, they could not be untrue to their convictions. They felt, from a long and bitter experience, that neither sacred nor secular things would ever be justly ordered in this country until all Her Majesty's subjects enjoyed perfect religious equality—not, let it be understood, the equality which endowed all—that would be to intensify and universalise the evil—but to endow and patronise none. At a crisis like this, however, it was not unreasonable to ask Liberal Churchmen to think over the position Nonconformists occupied, and to try, as far as it might be possible, to put themselves in their place. The Nonconformists of this realm were as numerous, as intelligent, as loyal, as brave, and as obedient to the laws as those who, through the aid of the State Church, sought to dominate over them. Could their Church friends think that, under such circumstances, it was possible that the present arrangement could long endure? He wished also to say that Nonconformists were as anxious as Churchmen to retain all that was vital and valuable in the Church of England as a spiritual Church, their only wish being to dissever that which dishonoured her within and created heart-burning without her pale. Whilst he would not enter upon the unthankful task of setting out their points of difference, there was one matter to which he would briefly refer. It was forty-two years ago

when the young Queen made her first declaration to her Privy Council, which ran in this wise:—"It will be my unceasing study to maintain the reformed religion as by law established; securing at the same time to all the full enjoyment of religious liberty." Now, with the best and purest intentions, had Her Majesty been able to accomplish her desire? The answer must be "No." Prelates, priests, and scholars, whilst in the pay of the Church, had robbed her of her Protestant simplicity and purity; numbers of men had gone bodily over to the foe; and, worse than all, vast numbers remained to undermine the Church they were sworn to defend. In point of fact, Roman Catholicism in England was incalculably stronger at that hour than it was when, on that day forty-two years ago, the Queen ascended the throne. Why was this? Was it not a fact that other, but secular, departments of the State did their work well and faithfully? Seriously, was it fair to say that the state of things he had indicated showed the beautiful "elasticity" of the English Church? Elasticity! What would be said if the Post-office department persisted in sending letters to Plymouth that had been addressed to Edinburgh? Or if the Telegraph department acted in like manner—would such "elasticity" be commended? Suppose in the heat of a naval engagement that some of England's ships went over to the enemy and used their country's guns to sink their country's iron-clads. Would that be called "elastic"? On a long summer's Sabbath, sixty-four years ago, the hosts of England and France stood and fought—alas! many fell—amongst the long green corn on the field of Waterloo. Did a single English soldier waver? But suppose that a battalion—armed, fed, and paid by a trustful country—had in the crisis of the strife gone over to the foe, and pleaded that the British army was an "elastic" service, what would have been said in England? How, then, did it come to pass that Englishmen were faithful in rendering secular service, but that many were unfaithful in reference to the religious obligations which the State imposed? The answer, which had burned itself into all the long sad history of the past, was that the domain of conscience was beyond the reach of secular control, and that human laws would fail when they contravened the greater laws which God had written on the heart. Then why perpetuate the error? Why not let the State Churches go free, with liberty to do God's work in God's own way; and with liberty also to cast adrift all that had sullied their usefulness, destroyed their internal peace, and kept good men apart? He was perfectly convinced that a grand consummation to which they all looked would eventually be realised.

> We may not live to see the day,
> But earth shall sparkle in the ray
> Of the good time coming.

Whenever that advent might dawn secular legislation in England would be relieved of enormous difficulties, and a mass of men, now kept apart by these gossamer distinctions, would be welded together to do magnificent service for the country they all loved so well.

Before the meeting separated, a resolution, proposed and spoken to by the Rev. T. M. Morris, condemnatory of the Irish Universities Bill, was unanimously carried, the president being requested to communicate the result to the local members of Parliament.

THE BISHOP OF MANCHESTER ON EMPTY CHURCHES.

The Bishop of Manchester, in preaching on Sunday morning at the parish church, St. George's-in-the-East, on the words, "Compel them to come in," referred to the recent correspondence in the *Times* on empty churches, which, he said, far off as he was, he had read with much interest. But people in London must not imagine that they were worse off in this respect than people elsewhere. A few days ago a hard-working clergyman in a crowded parish in Manchester with 500 houses had asked the head of each family what his religious profession was, and he found seventy-two who said they belonged to the Church of England, seventy-five who belonged to Nonconformist bodies, ninety-five were Roman Catholics (Irish Roman Catholics formed a large proportion of the population), but in 278 out of 520 houses the people openly professed to be of no religion at all. This at least indicated the failure of the churches and chapels to overtake the religious apathy and indolence of the people. As far as London was concerned, he was not sure whether the West-end had any reason to plume itself on its superior godliness; for he was not sure that dukes and duchesses, and earls and countesses, and squires and knights and their ladies were much more like what men and women ought to be than the costermongers at the East-end. Those who had a balance at their bankers' ought not to be too hard on men and women who were not sure of having a meal on the morrow, for it was hard for people in such a case to think about their souls. If they asked him what filled the West-end churches he was not sure he could give a satisfactory answer; he was not sure that they were filled with men and women hungering and thirsting after righteousness, with men and women anxious to know what the Christian life and the Christian temper were. It was all very well to draw people by spectacular services and eloquent harangues; but the other Sunday night, when a crowded congregation had been attracted to St. Paul's Cathedral by an eloquent preacher, the first cry when some of them got outside was "Who has won the Grand Prix de Paris?" So fearful were the anomalies and contradictions to be found among them. And, therefore, when people wrote to the papers about the East-end of London, he liked to look below the surface elsewhere, and be sure that the varnish of religion was quite what it ought to be. As to the means to be used to bring the people within the circle of Christian influences, the bishop advocated the use of what Keble in his "Christian Year" called "gentle force and blameless guile"; for it was by winning the people, and not by physical force, that they could be gained for Christ and for God. The force of sympathy was the only real power, and the servant of God must be known and respected as the servant of his fellow-men. The man who devotes himself to the moral or social elevation of the people will never lose his reward. No doubt it is true, as it is said, that the Church of England wants elasticity, but the abuse of its liberty has nearly improved it off the face of the earth. A gentleman who had been present at the sacramental service at a well-known London church told him in the train yesterday that he did not know where he was, but without going beyond what is legal it is surprising how much liberty the Act of Uniformity Amendment Act passed a few years ago has given us, and if we had more loyalty, more liberty still would be readily granted. The reason why we have not more liberty is that men are not more loyal, not loyal to what they call Catholic antiquity, but loyal to the Church of our own day, in which we were born and reborn, the Church of which we are the sworn ministers. It is because loyalty is at a discount that the limits of our liberty are curtailed. After referring to the need for more labourers and to the impulse which led the late Edward Denison to live in that parish in order to see what the state of the people was, the bishop said he wished there were not quite so much narrow orthodoxy in the Church of England, making men offenders for the sake of a word, and referred to Dr. Pusey's recent letter to the English Church Mission, in which the doctor said he did not believe St. John had withheld anything in his teaching which he had received from Christ as essential for men's salvation. If that were true, said the bishop, let men read St. John's first epistle, and mark its simplicity—its essential note being belief in Jesus Christ, without any narrow formula of expression, and love for those for whom Christ died. Society needed to be penetrated with this principle, and any other, even if ever so orthodox, would be worthless. There was too much sentimentalism in modern religion. He had been struck in walking through Ratcliffe Highway with the fearful drunkenness and harlotry on every side, the rough and brutal manners of the people, and the public-houses at every other door. These were not pleasant things to look upon; but what was it that made such places possible? Was it not the terrible chasm which the supposed requirements of modern civilisation had dug deep down between rich and poor, and which in some cases had banished the poor beyond the very outskirts of civilisation itself. He (the bishop) did not know whether those who heard him felt how great was the sin of propagating corruption, of being a very apostle of profligacy, but he believed that such sin would be tremendously punished, and Christ Himself had said that even publicans and harlots would enter the kingdom of heaven before these and such as these.

The interior of the church presented a striking commentary on the recent complaints of "empty churches" in East London, for it was filled in every part, including the galleries, by a congregation evidently drawn from the immediate neighbourhood.

MR. GLADSTONE AND DISESTABLISHMENT IN SCOTLAND.

The *Edinburgh Daily Review* of yesterday published the following correspondence:—

"8, Rosebery-crescent, Edinburgh,
June 23, 1879.

"Sir,—I enclose for publication copy of a letter from Mr. Gladstone. The letter from me to which it replies was written on my return from abroad to give expression to apprehensions which I found then existing. The reply reached me when involved in Assembly business. Mr. Gladstone gave me leave to make it public as soon as I applied to him for that purpose, and it would have been published after the Assembly; but the process of submitting the letter to friends whom I thought it reasonable to make acquainted with the contents of it, has, owing to circumstances which I did not foresee, occasioned a fortnight's delay.—I am, &c.,

"ROBERT RAINY."

"73, Harley-street, May 24, 1879.

"My Dear Sir,—I have received the letter in which you express an apprehension lest the leaders of the Liberal party should give a virtual pledge that they will not touch the question of disestablishment during the next Parliament, I do not fall within the description of a leader of the party, but for one I have never at any time given such a pledge to my knowledge in regard to any question before the public of whatever kind.

"It is remarkable that nearly at the same time there should have reached me an opposite intimation from decided opponents of disestablishment in Scotland. Their fear is that the organisation of the Liberal party may be employed to procure or favour the return to Parliament of persons friendly to that measure, and their desire is that the question should not be raised by the party until the Scottish people shall have had it presented to them as a substantive or main issue, and not merely as a side issue or one mixed up with other issues of a more pressing character.

"I agree in the opinion that the organisation of the party at large should not be employed for or against persons or any of its particular sections, but should be used impartially as between them all, and I certainly desire that this question, which has been recognised as pre-eminently one for the Scottish people to consider, should not be raised by the party until the Scottish people shall have pronounced upon it in a manner which is intelligible and distinct. But I do not find the phrases 'main issue' and 'side issue' to be sufficiently free from ambiguity to lead me to choose them for the conveyance of my own sentiments. While I think a distinct and intelligible expression must be all for which such gentlemen as I have described would wish to stipulate, in my present sentiments on that subject there is nothing to conceal. They have been matured, I think, as far as the present stage of the discussion admits, and they have been expressed as far as they have been matured. I refer to our discussions in Parliament, and I adhere also to the declaration of Lord Hartington. Those who have done most to advance the agitation of the question were in my judgment the authors of the Patronage Act of 1874. It is no part, however, of my duty either to urge the question forward or to keep it backward. On this principle, and in a spirit of cordial respect and goodwill to all concerned I have acted, and I mean to act. As I conceive that misapprehension and jealousy are apt to arise from separate correspondence carried on in what are on a subject like this opposing quarters I have thought it best to embody in my reply to you all I have to say in the present state of things on the question of establishment or no establishment in Scotland, a question which I feel satisfied will receive careful and dispassionate consideration, and with respect to which I cannot profess that in the present condition of Imperial affairs it occupies the first, or nearly the first, place in my mind.—I remain, my dear Sir, faithfully yours,

(Signed) "W. E. GLADSTONE.

"The Rev. R. Rainy, D.D."

BURIAL SCANDAL AT BEDALE, YORKSHIRE.

(From the *Northern Echo.*)

On Saturday afternoon the graveyard attached to the parish church of Bedale witnessed one of those distressing instances of priestly intolerance and social outrage which happily are but rare in these northern provinces. A funeral had been appointed for three o'clock—the interment of the mortal remains of a young girl of respectable parentage in the village. There is but one place of burial in the parish, the parish graveyard; and thither a large concourse of mourners proceeded at the hour appointed. The coffin was carried, as is the custom of the place, by four young men. A great many mourners followed, the father of the deceased being chief mourner. No clergyman was present. It was whispered, from one to another, as the funeral procession neared the churchyard, that the clergyman deliberately absented himself as a means of marking his disapproval of the creed of the parents of the child. They are Baptists. We learnt, on inquiry, that the poor girl had recently lived in Darlington, as an assistant in Mr. Tanfield's millinery establishment. She had been seized with a severe attack of congestion of the lungs, and was last week removed home, but only to die. She died on Thursday last. On the following day (Friday) the clergyman of the parish met the afflicted father in the street, at Bedale, when the following colloquy took place:—Clergyman: "I suppose your daughter is dead?" Father: "Yes, I am sorry to say that is too true." Clergyman: "Had you any clergyman to see her?" Father: "No, sir; she was so insensible most of the time after she came home, and suffered so much, it was of no use." Clergyman: "Was she ever baptized?" Father: "No." Clergyman (raising his hands as if horrified at the answer): "What a pity!" and passed on. This colloquy was all that the centre of sweetness and light at Bedale had to offer for the consolation of the afflicted family. He did not attend the funeral. No one to represent him was present. The church was closed. Only the peaceful grave was open. Slowly and silently the procession entered the churchyard. The interment took place in a silence only broken by the sobs of the broken-hearted father. No word of religious service was spoken. A few drops of rain fell at the moment, and one who was present (a Liberal Churchman) remarked that the clouds shed tears of pity over the maimed rites. Before the mourners left the spot, the grief and indignation of the outraged father found utterance. "It does seem very hard," he exclaimed, "that the last rites of religion vouchsafed to the departed friends of my neighbours and fellow-Christians should be withheld now. Why is it? I contribute my fair share to the expenses of the State like others. Have I, has my dear daughter, done anything wrong, or deserving this indignity? No one can accuse either of us. I have tried to smother my feelings as much as I could, and to refrain from reproaches. But I cannot bear it any longer. It is too much! It is too much! I am quite certain my daughter, although not baptized by a clergyman, and though not prayed over by a clergyman, is saved and in heaven at this moment, and, by God's help, I intend to meet her there! I can say no more! My grief's too great."

After such a scene it may be easily understood there was great excitement among the persons assembled. The mourners comprised Churchmen, Wesleyans, and Baptists; and all concurred in deploring the narrowness of creed and spirit which had given so much cruel offence at the graveside. A Churchman present afterwards called upon the father at his residence, and tried to console him with the thought that his trial of that day would by the indignation it had excited hasten the day when the Church and the State would be delivered from the recurrence of such scandals.

FRENCH ECCLESIASTICAL NOTES.

(From a Correspondent.)

The French Methodists have just held their annual conference at Lausanne, for the French proper and the French Swiss are, among Methodists, one body. Following the example of the parent denomination in England, the Assembly was for the first time composed of ministers and laymen; and the belief is expressed that the change will much increase the interest of all members in the prosperity of the whole community. It was reported officially that "doors were being opened in all parts of Catholic France." This was the theme of the opening discussion of the Rev. Matthew Lelièvre, who spoke of "the moral needs of France and the duty of Methodists towards her." This able preacher and writer is to be transferred from Nismes to Paris, where, as editor of the *Evangeliste*, he will have access to the earliest information on all questions affecting the progress of religious liberty and evangelical enlightenment. It is stated as a proof of the readiness of Frenchmen to receive Scriptural instruction, that a single inhabitant of Paris who, during winter, distributed five hundred New Testaments among the working men of his own quarter, met with but one refusal of the boon. Meanwhile, the question of "processions" seems to be the order of the day. The great cities are, one after another, interdicting those sacerdotal displays along the public way. Instructions have been sent out by the Ministries of the Interior, War, and Marine, to the civil prefects, generals in command, and maritime prefects to abstain from the old practice of "inviting the functionaries under their orders to assist at such processions;" the Home Minister, in particular, intimating that such functionaries as think it their duty to attend them must do so in their private names and without wearing official uniforms. It appears, however, that no order has been issued against obliging Protestant soldiers to form part of the guards of honour on those occasions; whereas, says the *Evangéliste*, "it is time our soldiers were left free to obey only the inspirations of their consciences."

The Rev. Matthew Gallienne, who, since 1835, has been gathering experience in both France and England, and has care of the *Evangéliste* during his friend's absence at the Conference, has some pointed observations on the present aspect of affairs in France. The priests, he says, have given a stone for bread, and, sad to tell, souls have ended in habituating themselves to this indigestible aliment. Between the human soul and its God, or, rather, in His place, they have put a goddess, to whom is given a worship before which the homage paid by the Ephesians to the great Diana pales with an infinity of demi-gods in comparison with whom the Pantheon of ancient polytheism appears desert, and who have no parallel but in India. In the system of Rome, in fine, worship in spirit and in truth has disappeared to give place to a charlatanism in which there is neither spirit nor truth. Alluding to the circumstance that but the other day a Papal legate, in the presence of the President of the Republic, styled France "the eldest daughter of the Church," M. Gallienne admits that in the past the daughter has been worthy of her mother; but, he adds, since 1789, the ingrate has more than once abandoned her parent, and even given her a thrashing. Rome, however, awaits the return of the prodigal child, and would cheerfully pardon her far wanderings, if only she would resume the part of other days. In sober truth, meanwhile, this well-informed observer finds himself compelled to divide the bulk of Frenchmen and Frenchwomen into mere "disciples of Loyola and disciples of Voltaire." The apocryphal virgins of this place and of the other have had a success, leaving far behind the most famous of Madonnas. Mr. Gallienne further says:—

It is in France that Marie Alcoque has founded the worship, now so popular, of the Sacred Heart—that monstrous idolatry which presumes to pluck from the side of Christ, pierced by the lance of the Roman soldier, the physical heart, and to present it for the adoration of the faithful. It is France which still witnesses the vastest pilgrimages, the most theatrical processions, the most embellished churches. It is in France that primary instruction is, to a full half, in the hands of the priests, who have also succeeded in gaining a position with regard to that which is secondary, and even superior. It is in France that the monastic orders have established themselves as in a conquered country, multiplying themselves in it with all the irrepressible vitality of foul weeds in our gardens. It is in France, in fine, that Jesuitism has given proof of its malific power in two reprisals during the last ten years, by letting loose the insensate war of 1870, and by forcing on us, twice, in the month of May, the 24th and the 16th, what has been rightly styled *le gouvernement des curés*. It was said of Attila that grass never grew where his horse had set its foot; and one might almost say of Catholicism that wherever it has passed conscience recovers not its sway. The spirit of Loyola has corrupted morals as well as religion.

ECCLESIASTICAL MISCELLANY.

PROTESTANTISM IN BRAZIL.—A telegram from Rio de Janeiro says:—"The Minister of the Empire has dismissed the acting director of the Polytechnic School for refusing to execute the provisions of the recent educational decree, by which Protestants were exempted from attendance at the religious courses in the schools."

A CONSERVATIVE CANDIDATE AND DISESTABLISHMENT.—Mr. Houldsworth, one of the candidates for Manchester, speaking at a Conservative demonstration at Knutsford, on Saturday, said he believed that the next general election would turn mainly on the question as to whether the constituencies are satisfied with the Ministerial policy of the last five years, and whether the National Church would be preserved or destroyed. Whatever the Liberal party might say at the next election, they would go in for disestablishment as soon as ever they could.

THE EVANGELICAL PROTESTANT UNION.—The following is described to be the object of this new organisation by one of its leading members in a letter to the *Record*, in which the movement is still keenly discussed. It is intended "to arrest the downward progress of Evangelicalism, or its external assimilation to what is really semi-Popery, by preventing, if possible, further concessions on the part of Evangelical clergymen; and by reclaiming, through invitation and expostulation, those who have yielded to some extent to the tide of Ritualistic innovation."

THE VALUATION OF PROPERTY BILL.—THE NEW CHURCH ENDOWMENT.—The following resolution was passed by the General Purposes Committee of the Congregational Union of England and Wales on the 18th inst.:—"That in the judgment of this committee the provision made in the 85th clause of the Valuation of Property Bill, by which the incumbents of ecclesiastical benefices are authorised to deduct the salary of any curate or curates necessarily employed by them from the rateable value of the benefices, is, in principle, an endowment of the clergy at the expense of other owners of real property, and ought not to be allowed to become law."

MR. GLADSTONE ON THE POLITICS OF CHURCHMEN.—A correspondent recently wrote to Mr. Gladstone stating that those who objected to the ultra-Liberal platform asked how the beauty and culture of High Churchism could be reconciled with the logical and the eventual consequences of "advanced" Liberalism—how the genius of political Radicalism could be deemed favourable to the thoughtful reflectiveness of educated High Churchism. Mr. Gladstone writes in reply:—"Did time permit me, I would readily answer your kind letter in full. As matters stand, I must be very brief; but I will say that I find a principal test of religion in its power of securing right moral judgments, and that, to my great pain and disappointment, I have found during the last three years that thousands of Churchmen, not excluding the clergy, supplied the great mass of those who have gone lamentably wrong upon questions involving deeply the interests of truth, justice, and humanity. I should hear with much comfort any satisfactory explanation of this very painful circumstance."

THE SCOTCH COMMUNICANTS RETURN.—PERTHSHIRE.—The membership of the Established Church in the city of Perth is reported in the recent returns as being 4,344—almost as numerous as those of the other two Presbyterian Churches. The *Perth Advertiser*, the leading newspaper of the shire, at once scouted the report, as palpably erroneous, and has since gone at length into proof that it must be so. Having hunted up the returns of pew-rents, which are public property, the following results have been obtained and paraded. The Free Church has five places of worship, in which there are 3,032 sittings rented, and they are attended by a membership of 2,648. The United Presbyterian Church has four places of worship, in which there are 2,495 sittings let, and they are attended by a membership of 2,176. The Established Church has six places of worship, in which there are 2,663 sittings let, and it is left to anyone to say whether it is possible or credible that such a disparity in the proportion of membership to sittings as is proclaimed can exist. The journalist quoted contends that a membership of 2,245 is the utmost the Church is entitled to claim, and cites other evidence than the usual ratio of seat-holders to communicants in support of his astounding correction.

FINAL PASSING OF THE BELGIAN EDUCATION BILL.—A telegram from the Brussels correspondent of the *Pall Mall Gazette* says:—"All the members of the Senate except one, who could not leave his bed owing to grave sickness, were on Friday at their posts. The law on the Reform of Primary Instruction was after a brief discussion adopted by thirty-three voices against thirty-one and one abstention. The crowd before the Senate was very large, and the Liberal senators who owing to bodily infirmities had to be carried out were warmly applauded. The new law is the perfect realisation of the reform demanded by M. Frère-Orban, now Prime Minister, at the beginning of his political career as communal councillor of Liége in 1842." The Belgian bishops have published a collective pastoral letter condemning completely the new law on primary education, and commanding all Catholics not to send their children to the reformed schools, and not to participate in any way in the execution of the new law, as, for instance, by becoming members of the School Boards. They wind up their long letter, after stating that all the resources which the Catholics possess must be devoted to the creation of Catholic schools in opposition to the public schools, by the old Crusaders' cry of "*Dieu le veut.*" It is, however, more than doubtful that this new crusade with the old cry will have much success.

THE CONVOCATION OF CANTERBURY met for the despatch of business yesterday. It is stated that considerable interest attaches to the course it will pursue with regard to the report on the rubrics, with which it has been occupied some time, in accordance with the terms of the Royal Letters of Business. The Committee of the Lower House, after recapitulating the resolutions of the two Houses in February, 1878, which resulted in the Lower House being directed to prepare a draft bill, say:—

A committee was accordingly forthwith appointed to prepare the draft of a bill in strict accordance with the resolution of the Lower House. With this draft before them the committee felt themselves compelled to face the questions—(1) whether such a measure was likely to find favour; and (2), assuming the probability of its being accepted, whether it was likely to work so as to effect the object aimed at by the resolution. The committee regret much to say that they have found such insuperable difficulties in their way that they have been compelled to abandon as hopeless the attempt to combine in one bill the machinery for making both canon and statute law. Under these circumstances, they venture to present the draft of a bill of less complex character as the most practical means of accomplishing the object aimed at by the resolution of the Lower House. The draft bill includes—(1) legislative sanction for such alterations in the Book of Common Prayer as have been agreed to by the two Convocations, and will be presented by them to Her Majesty as their report upon the fourth report of the Ritual Commissioners in obedience to the instructions contained in the Royal Letters of Business; and (2) increased facilities for making any further alterations which may from time to time be required. It will be seen by an examination of their draft bill that while the committee have suggested new facilities (based chiefly upon a bill presented to the House of Lords by the present Bishop of London in June, 1874) for the regulation of the ceremonial of the Church of England from time to time, with the sanction of Parliament and the Crown, their bill repeals nothing and disturbs no existing right of the Crown, Convocation, or Parliament. It will be further seen that the draft bill proceeds upon the assumption that both Convocations have agreed to their report being presented to Her Majesty the Queen, in obedience to the Royal Letters of Business.

The draft bill consists of thirteen clauses, with a long reciting preamble, several of which are formal. The important ones give power to the Convocations, with the royal assent, to lay before the Queen in Council a scheme for the alteration of or addition to rubrics, and for additional services, if agreed to by both; to the Crown, to lay them, if it sees fit, before Parliament; and for the Queen in Council making an order ratifying such a scheme, should neither House of Parliament within forty days of its being laid on the table petition Her Majesty to withhold her consent. The *Record*, in an article on Convocation, speaks of the venerable body with sarcasm and contempt. "The practical inutility of Convocation (it says) has long been an accepted fact. Statesmen and politicians who might have been glad of some help in ridding themselves of ecclesiastical difficulties have looked in vain to it for any serviceable suggestion. The most complimentary opinion to it would be that a paralysing fear has haunted it that if it ventured upon any definite proposal the result might be the setting of the Church in order, and that therefore ceaseless talk was safer than any sort of action."

Colleges and Schools.

THE ORPHAN WORKING SCHOOL.

The 121st anniversary examination of the children educated and maintained in this excellent and well-known institution was held on Thursday last, and was as successful and gratifying as any of its predecessors. The spacious hall was crowded with subscribers male and female, whilst the children, to the number of 420, filled the raised platform at the further end. Gen. Sir Richard Wilbraham, K.C.B., having taken the chair, the proceedings commenced with the singing of a hymn by the children, after which they were examined in Scripture, English history, geography, botany, the laws of health (the latter being taken by the girls, while the former was allotted to the boys), grammar and spelling, and at intervals sang various songs more or less applauded. The examiners were Messrs. Curtis, B.A., W. B. Adams, G. Collins, J. Barton, H. Williams, J. F. Adams, and E. W. Moore. At the close of the examination the chairman proceeded to give away the prizes. Mr. Charles Tyler, the chairman of the house committee, previously explaining that this year the "John Fry prizes," generally given to the best boy and girl in the school, were distributed amongst several, in consequence of the difficulty experienced by the committee in deciding, where all were so good, as to which were the best. It was also announced that some of the prizes were the gifts of gentlemen who had been at one time orphans in the school. Sir Richard Wilbraham then made a few remarks, stating at the outset that speech-making was not the soldier's forte, and he had been a soldier ever since he was sixteen years old. He was pleased to be there that day—pleased with the answers of the children, pleased to find that there they had a sound religious edution, and especially pleased with the extraordinary interest taken in the school by the committee. The

treasurer, Mr. J. Kemp Welch, having proposed a vote of thanks to the chairman, the Rev. J. P. Chown, in seconding it, bore witness to the religious training of the children, of the reality of which he had experience on two occasions. He also spoke of a case which had come under his own knowledge of a lad who had been trained in that school who had been put to business, and was now so successful that he had become a liberal supporter of that and other charitable institutions; besides, he was an officer in a city church, and was much engaged in Christian work. The motion having been cordially carried, the company repaired to an adjoining room to lunch, which was presided over by Sir Richard Wilbraham again. In proposing the health of "The Queen" the general said it was only necessary to repeat what the children said when asked, Who is the most beloved sovereign that ever reigned in England? They replied "Queen Victoria." Mr. Charles Tyler, replying to the toast, "Prosperity to the Orphan Working School," alluded to the fact that the Orphan Working School and the Alexandra Orphanage were now one, and earnestly appealed for support for the 570 children in the united institutions. The cost of their maintenance was 15,000*l.* a year, and the committee had only 5,000*l.* per annum on which they could rely. The only other toast given was that of "The Chairman," proposed by Mr. Basil Ward Smith. The company then dispersed to examine the specimens of the girls' work in the committee room and to see the boys and girls drilled in the playground—always an interesting spectacle—or to watch the swimming, which, to the credit of Haverstock Hill it must be mentioned, is taught to boys and girls alike. Athletic sports are getting quite into fashion in the Orphanage. On the Saturday preceding there had been a grand display of athletic prowess, and a club had been formed to perpetuate such contests, and to maintain a friendly rivalry as it were between the old boys and the inmates for the time being.

At the evening meeting, which was also well attended, the chair was taken by the Rev. T. Wiltshire, M.A., Professor of Geology in King's College, London, in the place of the Rev. John Rodgers, M.A., vice-chairman of the London School Board, who was to have presided, but who was confined to his house by reason of an accident which he had met with on the preceding evening at the Ludgate-hill railway station. In previous years the custom had been to conduct an examination on the same plan as that of the morning. Last week an innovation in this respect was made, and the proceedings consisted of singing and recitation on the part of the children, followed by the distribution of the usual rewards—the winners of which in the evening as well as in the morning were greeted with enthusiastic applause. The chairman then referred to a visit which he had paid to the institution many years ago, and to the amount of information he had gained from the answers then and there given by the children. He did not see the same children then. They had passed away, but he rejoiced to think that the principles of truth and goodness taught in the school remained the same, and that they were strong in their attachment to that old-fashioned book, the Bible. A vote of thanks to the chairman then followed, and the proceedings, which had given pleasure to every one, and reflected great credit on all connected with the school, terminated with the national anthem.

AIREDALE INDEPENDENT COLLEGE.

On Wednesday the annual meeting of the subscribers to this college was held in the hall of the college, Bradford, when there was a large attendance. The Rev. Dr. Fairbairn, the principal of the college, occupied the chair, and was supported by a large number of ministers and laymen. After the preliminary proceedings, the chairman introduced the Rev. Dr. Allon, of London, who was, he said, known equally as a most successful pastor, an eloquent and influential preacher, a man familiar with letters, the editor of an important review, a frequent contributor to many of their best known and most loved periodicals, and, altogether, one whose zeal was equal to his activity, and whose activity was equal to his zeal.

The Rev. Dr. ALLON, who was greeted with cordial cheers, then delivered the address to the students at the conclusion of the session. Towards the close of his address the speaker said that the students were withdrawn from the common activities, sympathies, and solicitudes of life, and absorbed in specific mental pursuits in the acquisition of knowledge. Human life was presented to them in its philosophical rather than its practical side. They would be the standard-bearers of the Cross when older men had fallen, the religious teachers, the ecclesiastical leaders of the strong, bold, cultured world that was to be. In the high debatings of theology, in the fierce competition of systems, they would represent the Congregationalism which had been received as a grand inheritance, and which history attested as the bulwark of spirituality and the mother of freedom. The fundamental qualification for the ministry was character. As it was necessary to know human things in order to love them, it was necessary to love Divine things in order to know them. Another requirement was that literary ardour should not be permitted to overpower spiritual fervour. The peril to the student in their theological schools was the greater, inasmuch as he was removed from many of the counteracting influences of human and social life. Student life was really a severe test of self-control. Another peril lay in ill-regulated indulgence of the imagination. In the earlier years of life the imagination was naturally predominant, and it was legitimate and necessary for the student to be adventurous and even sanguine. The purpose of discipline was to qualify them for actual practical work, and whatever hindered that, or did not contribute to it, was so far pernicious. Speaking of moral fidelity in its relation to speculative thought and inquiry, Dr. Allon said there were honest and earnest thinkers who had the moral sense of limitation, and no balance of faculty. There were men who saw only in a straight line and only with the eye of reason. No man so greatly dislocated truth, or so injuriously fell into error, as the man whom one idea dominated. A speculative inquiry must be pursued cautiously, and its conclusions must be arrived at diffidently. Nothing could be less philosophical or more pernicious than the impetuous lawlessness with which conclusions were sometimes reached and urged. It was not possible for all, or even the majority of ministers to be accomplished scholars, but assuredly they could never acquire too much knowledge or too high a culture. Preaching was the distinctive function of their ministry. They could not all hope to be great scholars, but even without great scholarship they might be effective preachers. They should give themselves wholly to it, deem no labour too great, no care too solicitous, for success in preaching. They should let no temptation to literary ambition seduce them from it, but pursue their studies with reference to it. They should let preaching be their supreme ambition, and make everything contribute to the wealth, the lucidity, the power of their sermons. That would not be done by mechanical sermon-making. A sermon was a great deal more than words; it was an emotional force, into which a man's very soul was moved. They should preach as freely and as variedly as their gifts and circumstances enabled them to do; and deal with present practical interests, coming home to the business and bosoms of the living men of this nineteenth century. (Applause.)

The Rev. S. DYSON, of Idle, then read the annual report, which stated that they rejoiced in being able to say, for the first time for many years, that the educational work of the college had been conducted by the full complement of regular professors. That fact signalised the completion of protracted and anxious negotiations. Early in the session the Education Board held several meetings for the purpose of framing regulations with reference to the Brown scholarships, which had been founded to enable students connected with the college to "matriculate and graduate at any of the Universities of England, Scotland, or Ireland." While that was their proximate purpose, their ultimate object was to afford a fuller preparation for the ministry of the Gospel among Congregational churches. The scholarships were tenable for not more than three years, and were of about 65*l.* annual value. They were awarded at the commencement of the session, one to Mr. James Robertson, who was pursuing his studies at the University of St. Andrew's, and the other to Mr. Robert Veitch, who entered the University of Glasgow. Mr. Francis H. Stead was also pursuing his studies at the Glasgow University, having gained by examination a Williams's scholarship with great distinction, being first on the list of candidates by a considerable number of marks. Of the progress of those three University students, Dr. Fairbairn had received and presented to the governors repeated and highly favourable reports. The debt on the building account still stood nominally at about 10,000*l.*, but as the remaining property at Undercliffe was in the market and might soon be sold, it was expected that this debt would be reduced by about one-third. The annual income was still far below the expenditure. This year the deficiency would probably amount to 1,400*l.*, which had been contracted in three years. It was resolved that an effort should at once be made to clear off that debt on the current expenditure. With a view to meet the difficulty of a deficient income, the committee appointed a finance secretary, the Rev. James Browne, B.A., who for one year will give his whole time to the work of endeavouring to increase the income of the college. Mr. Browne would be appointed general and finance secretary next Midsummer, when the present general secretary, the Rev. S. Dyson, would resign the office which he has held for ten years. It had also been decided that every student who possessed sufficient pecuniary means should sustain himself during the whole period of his course. The rule would come into operation next September. The report also referred to various other matters.

The reports of the Rev. W. Field, M.A., the examiner in classics, of the Rev. R. Bruce, M.A., in New Testament exegesis, and of the examiners in mathematics, Hebrew, and other subjects, were then read, and were highly satisfactory. It was resolved, on the motion of the chairman, seconded by Alderman Law, that these reports should be printed and circulated, and in reference to the current account the chairman said that 625*l.* towards the current deficiency had been promised by eight gentlemen, and he trusted the whole would be made up.

The other resolutions adopted included a cordial vote of thanks to Dr. Allon and the examiners, commending the college to increased public support, and an expression of regret that Mr. Titus Salt had felt obliged to resign the office of treasurer, and of thanks for his services. Mr. John Hutton was requested to succeed him, and the meeting closed with a vote of thanks to the chairman.

BRISTOL CONGREGATIONAL INSTITUTE.

The annual meeting of the subscribers to this college was held on Wednesday last at Highbury Chapel, Bristol. Dr. W. Davis presided, and was supported by several ministers and laymen, including some past students. The report which was read by the Rev. David Lloyd, commenced with a reference to the retirement of the Rev. E. J. Hartland, the tutor of the Institute, who has accepted the office of secretary to the Church Aid Society. It went on to state that the prospective falling off in the income had suggested the inquiry whether the college should cease to wish to be united with some other institution. An appeal had been sent out on the subject. Nearly 150 answers were received, for the most part favourable and encouraging in their tone. In many the hope was expressed that the Institute would be continued, more especially for the training of evangelists and home missionaries, while between 50*l.* and 60*l.* additional had been contributed or promised in aid of its funds. Thus encouraged to proceed, the committee had to consider the whole question of the tutorship; and, they had determined to recommend the alteration of the rule by which the tutor must not undertake the work of the pastor as well. It was stated that Mr. W. P. Sibree had been obliged to resign the treasurership, and particulars were given of the settlement of several students. There had been ten applications for admission, of which only four had been received on probation, owing to their inadequate funds, but for every additional 30*l.*, to defray the cost of board and lodging, one more could be received, and the committee earnestly appealed for increased funds to make the Institute as efficient as possible. The total contributions for the year had been 956*l.*, of which more than forty per cent. had been contributed by three Bristol churches.

The CHAIRMAN, in advocating the claims of the Institute, said that its object was to train and prepare earnest, God-fearing young men for evangelistic work in our smaller towns and villages, especially those of the Western counties. It had never been their wish, nor was it their wish now, to attempt to usurp the functions of their regular colleges. (Hear, hear.) No one could be more anxious than he was that their regular ministers should be men of the highest education and the broadest culture. ("Hear, hear," and applause.)

The Rev. H. ARNOLD THOMAS then said that they wished to give the retiring tutor tangible evidence of their esteem for him. There was amongst them but one feeling of warm appreciation of the services which Mr. Hartland had rendered to the churches in the neighbourhood—(applause)—and of very sincere regret at his removal, but at the same time of thankfulness at his appointment to a position for which they must all believe he was eminently qualified—(Hear, hear)—and the duties of which he would discharge with great efficiency. They would also devoutly hope that in the future Mr. Hartland would have very much prosperity and joy; that he would have the joy he had had in times past—a joy always to be found in active usefulness. (Hear, hear.) Mr. Thomas, amidst much cheering, then handed to Mr. Hartland a cheque for 204*l.* 17*s.*

The Rev. E. J. HARTLAND, acknowledging the gift, said he needed no present of that kind to assure him of their affection for him and their interest in his welfare; still, he thanked them very much that they had not been satisfied with kind words, but had adopted another method of expressing their appreciation of the poor services which he had rendered to them.

The Rev. F. W. BROWN, in the name of the past and present students, asked Mr. Hartland to accept an expression of their regard. It consisted of an elegant and valuable timepiece, and was accompanied with an address on vellum, and nicely framed, from which the following is an extract:—

> We, as students who have so intimately known the character of your work and profited by your instruction and counsel, as none but your students can have, desire to bear special testimony to your thoroughness as a tutor, your conscientiousness as an adviser, and your faithfulness as a friend. No words or gifts of ours can adequately express our appreciation, and we ask you to accept this address and the accompanying timepiece as some manifestation of our regard, feeling sure that the fact of their being given by dear friends and living hearts will give them a value worthy your acceptance.

The presentation having been feelingly acknowledged, the Rev. H. TARRANT moved, and the Rev. H. HARRIES seconded, the adoption of the report, which was agreed to. The Rev. H. ARNOLD THOMAS afterwards moved, and the Rev. L. H. BYRNES seconded, a resolution proposing the alteration of a rule so as to allow the principal of the Institute to be pastor of a church. The proceedings of the meeting closed with thanks to the chairman.

THE AFGHAN MEETING AT BIRMINGHAM.—There will be no appeal against the conviction of the Mayor of Birmingham (Alderman Collings) and Mr. J. S. Wright, for assault, in causing the removal from a public meeting of a person who was disturbing the order of the proceedings. The amended case, drawn up by Mr. Kynnersley, the stipendiary magistrate, setting forth the facts of the case for the consideration of a higher court, does not, in the opinion of the defendants' legal advisers, raise the true issues in a sufficiently clear manner, and they have, therefore, recommended the abandonment of the appeal.

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NEW COLLEGE, LONDON.

The TWENTY-NINTH ANNUAL GENERAL MEETING will be held at the College, Finchley New-road, on FRIDAY EVENING, JUNE 27th. Service in the Library at Six o'clock, with an Address to the Students by the Rev. J. GUINNESS ROGERS, B.A., of Clapham, after which the chair will be taken by GEORGE PALMER, Esq., M.P., and the business of the Annual Meeting transacted. The Revs. Dr. Raleigh, W. Roberts, B.A., R. Harley, F.R.S., and other Ministers and gentlemen are also expected to take part in the proceedings. Subscribers and friends of the College are respectfully invited to attend.

W. FARRER, LL.B., Secretary.

N.B.—The College is easily accessible by the Metropolitan and St. John's Wood Railway (Swiss Cottage Station), the London and North-Western (Loudoun Road Station), the North London and Hampstead Junction (Finchley-road Station), and the Midland (Finchley-road Station).

HACKNEY COLLEGE.

The ANNUAL MEETING of the subscribers and friends of Hackney College will be held in the LECTURE HALL of Lewisham High-road Congregational Church (Rev. George Martin's), on MONDAY, JUNE 30.

SAMUEL MORLEY, Esq., M.P., will preside.

An Address on "Christian Fellowship: its Nature and Requirements," will be delivered by the Student to whom the First Homes' Jubilee Prize has been awarded; and after the Report has been read, the meeting will be addressed by the Revs. A. McAuslane, D.D., W. Roberts (of Holloway), J. Farren, George Martin, G. B. Ryley, W. S. H. Fielden, and other ministers and gentlemen.

The chair will be taken at Seven o'clock precisely.

J. E. RICHARDS, JOHN NUNN, } Secretaries.

THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

The GENERAL MEETING and MIDSUMMER ELECTION of this Charity will be held on TUESDAY, JULY 15, 1879, at CANNON STREET HOTEL, to receive the Report of the Domestic and Financial state of the Charity, to appoint the several officers, and to elect from the list of eligible candidates, TWENTY CHILDREN—Thirteen Boys and Seven Girls.

The Chair will be taken at 11.30 a.m, by JAMES ABBISS, Esq., J.P.

All applications should be made to the Secretary, Mr. GEO. STANCLIFF, between the hours of Ten and Four, at the office, 6, Finsbury Place South, E.C.

T. W. AVELING, D.D., Hon. Sec.

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English Language	G. E. WEST, Esq., M.A.
Physical Geography... ...	Prof. SEELEY, King's Coll.
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TO CORRESPONDENTS.

"Major de Winton."—Next week.

The Nonconformist.

WEDNESDAY, JUNE 25, 1879.

THE WEEK.

THE piteous and tragical death of Prince Louis Napoleon has created a most painful sensation throughout the civilised world. Of the fact itself there is, unhappily, no room for doubt. As to the circumstances under which the young Prince was slaughtered, it is to be hoped that fuller explanations may give them a new colour. The earlier statement is a telegram from Lord Chelmsford, dated June 2, to this effect:—"Prince Imperial, acting under orders of the Assistant Quartermaster-General, reconnoitered on the 1st of June. Rode to camping ground on June 2, accompanied by Lieutenant Carey, 98th, Deputy Assistant Quartermaster-General, and six white men and friendly Zulus, all mounted. Party halted and off-saddled off the road about ten miles from this camp. Just as the Prince gave orders to mount a volley was fired from the long grass around the kraals. The Prince Imperial and two troopers are reported missing by Lieutenant Carey, who escaped and reached the camp at dark. On the evidence taken there can be no doubt of the Prince being killed." Other accounts state that the Prince was not killed by rifle shots, but that, his horse being restive, he was unable like his companions to mount and fly, and running on foot was speared to death by the Zulus. This version seems to agree with the statement that when the body was found by a cavalry patrol next day, stripped of all clothes, no bullet wound was discovered. Why Lieutenant Carey and his companions, some of whom must have known of the Prince's imminent danger, made no effort to save him is a mystery yet to be solved. The sad news was not generally known in South Africa till just before the departure of the mail, and fuller particulars may, possibly, exonerate the escaped members of the patrol from the charge of having left the unfortunate Prince to his fate.

The terrible news was broken to the widowed mother at Chislehurst by Lord Sydney, but all his address and delicacy could not conceal or mitigate the severity of the blow. The first reports of the prolonged stupefaction of the Empress Eugénie are stated to be unfounded. Her Majesty, "though afflicted beyond human comfort, maintains in her bitter grief a Christian resignation." The sympathetic visit paid to the Empress on Monday by Queen Victoria has probably had a soothing effect, but her health is much shattered, and solid food is taken with great difficulty. Not even yet has the afflicted lady been able to see M. Rouher, the "Vice-Emperor," who has been for several days in attendance at Chislehurst, and great anxiety prevails there.

Upon the Bonapartist party the sudden death of their young and highly popular chief has had a stunning effect, which they find it hard to conceal. Their organs in Paris have proclaimed that though Prince Louis Napoleon is no more, Imperialism still lives. Although the impetuous M. Paul de Cassagnac has indicated Victor Napoleon, the young son of Prince Jerome, as his cousin's successor, Prince Jerome himself by family agreement stands in that position; and there is no expectation of any will being found that will alter that arrangement, nor that Prince Napoleon, who is much disliked personally by the Bonapartist leaders, and whose democratic views have alienated from him their sympathies, will waive his claims in favour of his eldest son. The French Republic gains vastly by the unexpected catastrophe in Zululand, and prominent Bonapartists are already showing signs of the hopelessness of the Imperialist cause by accepting the *status quo*. There is reason to believe that Prince Jerome will act with great reserve, and await the course of events. He has already formally accepted the Republic, and on the foremost questions of public policy, especially in relation to Clericalism, he is at issue with the great body of the Bonapartists. The situation is, therefore, one of great difficulty.

The Khedive of Egypt has at length been brought to bay. The action taken by the German Government has been followed up by a serious step on the part of the Western Cabinets. It was officially announced in both Houses of Parliament on Monday that the French and English Governments had, with the concurrence of Germany, Austria, and Italy, recommended Ismail Pasha to abdicate in favour of his son. Unofficially we know that the Khedive has declined to act upon the suggestion, and has referred the two Cabinets to his suzerain, the Sultan, who claims the right of deciding on the succession to the throne of Egypt. In this grave exigency, when our Government have initiated a new and possibly a perilous policy, it is not unnatural that Parliament should desire information, and wish to express an opinion on the subject. Mr. Bright said with a touch of sarcasm on Monday that as some said that the bondholder was the object of Ministerial affection, and others that the condition of the population of Egypt had incited them to interfere in Egyptian matters, it would be of great advantage to the House and the country to know the exact object of the intermeddling which had taken place, and which many feared might lead to great difficulties. To this inquiry the Chancellor of the Exchequer replied that a debate on the subject could not take place "without causing complications," which induced Lord Hartington to give notice that to-morrow he would formally ask what representations had been made to the Khedive to induce him to resign. And his lordship warned Ministers that if they were not able to give more information, it was possible that a discussion might occur, for though it was not desired to force the Government to say anything which might be detrimental to the public service, so much was already known of the facts that many members would feel themselves called on by public duty to express an opinion on them.

The Porte is in its element—having been appealed to by both sides—and will probably procrastinate and delay its decision, and perhaps try to make capital out of the *imbroglio*. It would seem that the Sultan is not specially favourable to the claims of Prince Tewfik as a successor to his father, though he is said to possess many valuable qualities, straightforwardness and honesty included. His Highness would, it is understood, prefer Halim Pasha, who has been long a resident at Constantinople and is a crafty Mussulman of the old school. Ismail Pasha is informed by the Sultan that he has no power to abdicate without the permission of his suzerain, and that he is to "await further orders." It thus appears that our Government have been drawn into a vortex of Oriental intrigues which may be protracted, and the issue of which cannot be seen. For the present the Powers, Russia excepted, act together. But how long will this unanimity last? How will it be possible even for France and England, whose Egyptian policy is identical only up to a certain point, to maintain harmony to the end?

The decision as to the return of the French Legislature to Paris was a foregone conclusion. Both Chambers met as a Congress on Thursday, when the removal from Versailles to Paris was formally proposed. There was little speaking, and no exciting scene; though M. Paul de Cassagnac declared that he should support the resolution as likely to involve the downfall of the Republic. The proposal was carried by 526 to 249 votes, and it is expected that by the autumn arrangements will have been made for the meeting of the two Chambers in the capital. The discussion on the Ferry Education Bill is proceeding quietly in the Chamber of Deputies, but the sad catastrophe in South Africa so entirely preoccupies public attention as to throw the Education debate into the shade.

While our present number is passing through the press the debate on The O'Conor Don's bill is proceeding, and promises to be one of the most interesting of the present session. No one is able with confidence to forecast the issue, but if, as is now confidently expected, a division should take place, both sides will apparently be split up. A new element has been thrown into the controversy by the formal approval given to the measure by Leo XIII. The bill is evidently, as we have all along thought, admirably adapted for the purposes of the Vatican. No one else wants it. Whether that should commend it to a British Parliament is a question which ought to be—possibly will be—duly considered. It is only a few days since the Belgian Senate finally passed the bill for emancipating primary education in that country from clerical control. Will the Pope be able ere long to congratulate himself with a victory in our Parliament as a counterpoise to the defeat in the Belgian, and perhaps the French, Legislatures? Much will depend upon the decision of our Government. Having already negotiated with the Irish bishops on the subject, Ministers are bound honestly to state their views, and not to wait for the Opposition leaders to declare themselves.

It is now expected that Sir Stafford Northcote will take this course if he is able to be present in the House to-day, and that he will refuse to accept the bill or anything like it, if only to prevent a serious schism in the Ministerial ranks. Such an announcement would, of course, be decisive. Possibly the right hon. gentleman, especially after his interview with the leaders of the Irish Presbyterians yesterday, is at length convinced of the fact that there is *no* real grievance to be redressed, but simply an Irish surplus to be grabbed at. We only hope that the forcible statement of Mr. Whittle in the *Daily News* as to the economic condition of the vast mass of Irish Roman Catholics, which makes a University education quite impracticable for them, will have been duly weighed by Liberal members before they support this transparent ecclesiastical job. Our correspondent "Veritas" speaks, we believe, the sober truth when he declares that the passing of the bill will galvanise into new life the moribund Home Rule movement. Clearly The O'Conor Don's scheme cannot bear the light which has been thrown upon it, and when it *has* disappeared a good many Liberals will, no doubt, wonder how they could ever have regarded it with anything but aversion.

The House of Commons has been busy during the past week with the Army Discipline Bill, which the Government are determined to carry, whatever may become of their other measures. There has been, it will be seen, another warm discussion on the flogging question, but without any other result than the consumption of time. Some seventy-five out of 200 clauses have now been disposed of. What further progress will be made in committee after the Irish members have been defeated to-day—as they certainly will be—remains to be seen.

In the Upper House, which still awaits the pleasure of the Commons, Lord Granville has arrested a little bill which was being smuggled through Parliament. Mr. Marten, as far back as February last, brought in a measure called the Public Health Act Amendment (Interments) Bill, the drift of which is to allow of the creation of rural cemeteries which would not be subject to the provisions of the Cemeteries Acts. The Conservative member for Cambridge is an astute tactician. It has been so contrived that this bill should pass through its various stages in the Commons just before adjournments, so that hon. members have had no chance of discussing it, and hardly anyone knew of its existence. The bill having been hastily read a first time in the Upper House, was last night stopped in its secret career by Earl Granville, who obtained a week's delay. We hope that delay will be fatal to Mr. Marten's sharp practice.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

The Government hammered away all last week at the Army Bill with a determination which merits a large measure of success. Having had a morning sitting on Tuesday, at which, yielding to pressure, they had achieved the great feat of diminishing by one-half the possibility of flogging in the army, they returned to the work on Thursday with the expectation that they had made sufficient sacrifice, and might now get on with the bill. But in this expectation they were disappointed. They were under the impression that a formal compromise had been entered into, and having fulfilled their part they looked to hon. members opposite to fulfil theirs. The existence of a compromise was denied with circumstance by Mr. Hopwood, who declared that he had been no party to any, and was therefore at liberty to persist in his undertaking to secure the entire abolition of flogging.

It was amusing to watch the Admiral during this statement by Mr. Hopwood. The member for Stockport is one of "the hon. gentlemen opposite" whom the Admiral distinguishes by his particular dislike. To hear him now disclaiming the existence of a compromise which had been affirmed by the Secretary of State for War, was more than the Admiral could bear in silence. If Parliamentary forms had permitted, he would have liked to have risen and given Mr. Hopwood the lie direct. Failing this luxury of contradiction, he threw himself about like a cockle-boat caught in the wash of a steamer, and grunted unmistakable evidence of incredulity. Colonel Stanley was more polite, but not less effective, in his intimation that a breach of faith had been committed by the member for Stockport, and having arched his eyebrows and shrugged his shoulders, he observed that the matter was not one it would be useful to discuss.

This episode had the effect of bringing about a crisis in the progress of the bill. The Ministry, assuming that in drawing the sword the Opposition had thrown away the scabbard, imitated their example. The Chancellor of the Exchequer roundly declared that they could accept no more suggestions or compromises, and the decks were instantaneously cleared for action. The Conservative ranks were numbered, and the patriotism and fealty of members were privately appealed to in order to induce them to remain in session all night if it were necessary. Pledges were not lacking, and Colonel Stanley proceeded to press forward the obnoxious clauses. There were at least a hundred good Conservatives who said they would have it passed that night or they would know the reason why.

Somehow or other the determination to withstand the Government suddenly collapsed. It was Lord Hartington who was chiefly responsible for this. He took the same view of the events of Tuesday as was adopted by the Treasury bench, and which I am bound to say was impressed upon impartial onlookers. He accordingly urged members below the gangway on his side to be content with the substantial advantage they had gained, and not further to obstruct the bill on the question of flogging. This declaration drew away many men who might perhaps have continued to hamper the progress of the bill. It was nearly half-past one on Friday morning before this clause was added to the bill, leaving still some 140 to be dealt with. At the day sitting of Friday comparatively rapid progress was made—as many as two clauses being passed!

Another thing which by diverting attention weakened the force of the opposition to the Army Discipline Bill, was the terrible news from Zululand which reached the House on Thursday night. It came first in the form of a private telegram to Mr. Pender, a circumstance which at once invested it with some authority—for Mr. Pender is chairman of the Eastern Telegraph Company, and his sources of information were unquestionable. Still members clung to the hope that after all there might be some mistake. What strengthened this conviction was the fact that no news had been received either at the Colonial Office or the War Office. But this hope was, shortly after one o'clock, dashed, telegrams confirming the intelligence reaching Sir M. Hicks-Beach and Colonel Stanley. One of these was read aloud in the House, amid tokens of profoundest grief and sympathy. It was felt that this wretched war had claimed victims enough, and might well have left unharmed this only son of his mother, and she a widow.

To-night expression was given to the general sentiment in the House of Lords, where the Duke of Cambrige, the Prime Minister, and Earl Granville each alluded to the theme. The Duke of Cambridge, whose military training seems to have endowed him with a great gift of alacrity in removing possible blame from his own shoulders, read two letters of introduction given by him to the Prince Imperial when the latter sailed for South Africa. These showed conclusively that the Prince's request to be permitted to join the army had been refused, and that consent was finally given only to his going out as "a spectator." The duke seems to have presaged the worst, warning Lord Chelmsford that the young prince was "too plucky," and prone to run into danger. How Lord Chelmsford observed the precautions here given we shall know better when we have his detailed despatches. At present feeling in the House runs very strongly against him. There is certainly a tendency on the part of the Government to make him a scapegoat in this matter.

The Ministry have at length been induced partially to take Parliament into their confidence with respect to affairs in Egypt. There is a familiar proverb which indicates the difficulty met with in endeavouring to get butter out of a dog's mouth. But that is quite an easy task when compared with the undertaking of extracting information from Her Majesty's Government. All last week they were plied with questions on this matter. It was well known in political circles that there was solid foundation for the current report that England and France had joined in the demand that Ismail Pasha should retire from the throne which he has made a vantage-ground for extortion and tyranny. It was also known that this step had been taken only after much pressure, and with great unwillingness. A Government that can see nothing urgent in the claims of Greece, or nothing but indecorous restiveness in the demands of the inhabitants of the Christian provinces of Turkey, stands to the last faithful to a Government like that of the Porte or the Khedive. Bismarck's intervention was, however, too much for the amiable intentions of our Government. France could not see Germany settle the question, and was prepared to go in single-handed if necessary. This, of course, would not suit a book filled with lurid pictures of British supremacy in foreign politics; and so, the Sultan permitting, Ismail Pasha will go at last.

The House has spent all to-night upon the Army Bill, with which it is making better progress since it has passed the 44th Clause. Still it is very slow work.

Correspondence.

THE IRISH UNIVERSITY QUESTION.

To the Editor of the Nonconformist.

SIR,—Three motives, I suppose one may say, are at work to hinder Englishmen from deciding to oppose this superfluous University. First, the time-honoured, but utterly erroneous, notion of English ministers (Whig or Tory) of governing Ireland, and making it peaceable and contented, by subsidising Churches directly or indirectly. This old game has now been carried on for eight centuries up to the last ten years, when, for a time, it ceased; with what result we all know. It is most singular to find some English Protestants advocating this new University on the ground that the disestablishment and the Land Act had a certain good effect in Ireland. Because disestablishment did bring about an almost complete religious equality in Ireland, and the result for ten years has been favourable, therefore those singular advocates of religious equality in Ireland would destroy it and endow an Ultramontane University! If they attain their end, all they will do will be to raise up Roman Catholic ascendancy instead of Protestant; and as the former will surely be a Home Rule ascendancy too, and the Protestants will be a weak minority deeply alienated from England, Home Rule, if not total separation, will be an accomplished fact in a few generations. When six of the Tralee Town Council the other day were with difficulty got together by one of their number to frame a resolution or petition in favour of The O'Conor Don's bill, the speaker of this influential assembly gave as a reason for its support that the establishment of the University would make Home Rule in a little while certain—"a reality, not a dream," he said. In this he was not far out.

The second motive which induces Englishmen to support The O'Conor Don is that they suppose well-to-do Roman Catholic merchants and landed gentry object to send their sons to Trinity or the Queen's Colleges; and the third seems to be grounded on the wholly erroneous notion that there is a large class of young Roman Catholic gentlemen in Ireland seeking University education. Daniel O'Connell's sons were educated at Trinity College, and not a single Roman Catholic gentleman in his native county who desired to give his sons a University education ever thought of hesitating to send him to Trinity College. The present chairman of Queen's County, Mr. John Neligan, who has been talked of as member for the borough of Tralee, and who would make a very good M.P. for either borough or county, a highly intellectual and respected gentleman, a devoted Roman Catholic, was educated at Trinity College, Dublin. Sir John Ennis's son was, I believe, educated at Oxford; and indeed the choice of the Roman Catholic gentry of Ireland when it does not fall on Trinity College, Dublin, will generally fall on Oxford. The less wealthy will choose the Queen's Colleges, of course. Ireland, always a poor country, and especially poor at present, has not an immense number of young gentlemen to send to a University. The notion of the majority of the Irish farmers having money enough to send their sons to any college is absurd on the face of it. The true object of this struggle for the University is to strangle education, not to further it. The priests see that the Queen's Colleges and Trinity educate enlightened Roman Catholics, who, while holding their own creed firmly, will not be induced by priests to be intolerant towards Protestants.

This is the sin of the Queen's Colleges and Trinity. The primary schools for the very poor and ignorant peasantry of Ireland, at first undenominational, have largely become denominational, mainly through the poverty and dependence of the people. What is the result? You have it in the Connemara outrages; in the Communistic utterances at Westport the other day (notwithstanding Dr. Mar Hale's feigned protest to lay the spirit the Jesuit teaching has raised); in the attack on a Protestant's house this last week in Fethard, because his wife, born a Roman Catholic, had adopted his religion; in the ignorance of the voters at the late Cork election, when many of them could not read or write their names, and merely asked which was the place where the Catholic "member's" friends should vote.

This is the result of Irish primary education in the hands of Roman Catholic priests, and it is to produce a like result, slightly modified in the case of the wealthier Roman Catholics, that the priests and their agents now demand that they should have full control over the University. In every little borough in Ireland a few tradesmen, some of whom to my own knowledge can hardly write their own names, but all violent Home Rulers, are being worked up to present faggot petitions in favour of this huge sham. Some corporations, which cannot meet their expenses for the proper regulation of towns, are also coming forward under priestly pressure. Four or five poor-law guardians at each Union follow their example. And at such bidding the Government is asked to sanction a measure which will destroy the already existing colleges, and be the death-blow of liberal education in Ireland!

Not long ago I made a rough translation of a ballad by Béranger, which I venture to send to you for publication. It will be found, I think, in some respects singularly applicable to the sense of things on this side of the English Channel at the present time. The final verse of Béranger's song will be indeed a suitable hymn of triumph in the mouth of "pieux mouchards" of Whig and Tory Governments if this bill should pass. And the result after all will be that prophesied by Prince Napoleon—*Semez les Jesuites, moissonnez la révolte.*

I am, Sir, yours truly,

June 17, 1879. VERITAS.

THF REVEREND FATHERS.

(From the French of Béranger.)

Black-robed men, whence do ye come?
From our place below come we,
Half foxes—half wolves;
Our rule is a mystery.
We're sons of Loyola—so much you know—
And *why* you banished us long ago.
We're back again, think and fear!
And curb your tongues when we draw near,
And that your sons may learn this lesson
C'est nous qui fessons
Et qui refessons,
Les jolis petits! les jolis garçons!

A Pope once sent us adrift—
He died of a colic queer.
A Pope recalled us back—
We sell his relics dear.
Henri Quatre died—Well! we'll make a clean breast,
Absolve ourselves and let him rest,
Long live the Catholic succession!
Let Henri Cinq be once in possession,
Et puis nous fessons, &c.

At every noble banquet we
Are sugarplums and sweets,
Each prudent statesman of the day
For our protection treats,
His pious spies he deems us—yet
Is by our hands at last upset;
To save his soul in such a case
We put another in his place,
To learn in turn the self-same lesson,
Et puis nous fessons, &c.

The Monarchy's a straw,
The vulgar rabble cry;
Before the Charter's fire,
'Twill end in smoke and die;
But Heaven's high will, to us revealed,
Gives us the harvest of the field,
And makes the Charter straw most meet
As litter for the priesthood's feet;
The chaff we'll leave in lay possession,
Et puis nous fessons, &c.

Even in the palace halls
Our plots and webs we lay;
The monks, our flunkies sworn,
Must tremble and obey;
Our bagmen trafficking our wares
To patch these tattered frocks of theirs,
The Capuchins by us are sent,
Cossacks on holy plunder bent,
Paris surrenders at discretion,
Et puis nous fessons, &c.

Once for all! you know us now,
Souls by heresy misled,
Escobar shall see your schools
Level with the dust we tread!
Yield the Pope his tributes free,
Sons of Loyola are we!
When our blessings thickest shower,
Tremble, Frenchmen, in that hour,
Once again we're in possession!
Et puis nous fessons, &c.

MR. GLADSTONE AT MILL HILL.

To the Editor of the Nonconformist.

SIR,—The revolutions in opinion and position that some of us have seen are many and remarkable. Going straight from school to London, we found King George the Third dying stone blind, and happily, perhaps, in some respects, in mind no less than in body, for what would he have seen had the case been otherwise? A worthless successor impatient to step into his shoes, with a brace of wives, and at least a couple of adulterous mistresses. But for us and our children there was hope of better things, since Queen Victoria was born when the fourth George began to reign. She has filled the throne for two-and-forty years, during which there have been great persenal and public changes. At her accession Parliament was dissolved, and of the men then composing the House of Commons, eight only have seats now. No better characteristic of intervening events could be named than the simultaneous admission to the doctor's degree in Oxford University of two leading men of our two political parties. Little did their fathers think, when they led those boys, one to the Methodist chapel in Great Queen-street and the other to Rawdon Quakers' meeting-house, that William Henry Smith and William Edward Forster would rise to become, not merely members of Parliament, but Cabinet Ministers and Privy Councillors.

There have, however, been changes of position stranger even than these, and changes of opinion besides, as little dreamed of fifty years ago. Your own correspondent at Mill Hill has called attention to the general character of the speech delivered there by Mr. Gladstone, after distribution of the prizes. That right honourable gentleman found his own way to considerable information touching the origin and progress of the school. But his researches appear to have been confined, or nearly so, to the great progress made under the mastership of Dr. Weymouth. I remember two instances of practical success under that of Mr. Priestley, which have interested me, and would have had an interest for Mr. Gladstone, had he known them. One was in the person of a gentleman, the son of a deacon of the church under the pastoral care of the late Rev. George Clayton, at Walworth, and now pursuing his career as what used to be styled an "Equity" barrister, who went from Mill Hill to Oxford, where, like the right honourable speaker himself, he came out that *rara avis in terris*—"a double first-class." The other case, when described, would perhaps interest others and might amuse Mr. Gladstone himself. Well, as it is by no means to his discredit, I will ask leave to name it here. When he published his early work on "Church Principles," I had the pleasure of being associated in professional work with a most excellent man whose eldest son was trained under Mr. Priestley; and, although he did not proceed to any university, he had acquired a taste for both classical and mathematical studies, which he has never ceased to pursue, the latter in business and the former for pleasure.

With the father of this eminent scholar, engineer, and artist in intaglio, I often discussed the merits, known or supposed, of Mr. Gladstone as a young author and a rising statesman. My friend lived too short a life for his family and friends, and I am not sure that the pupil of Peel, on a certain class of questions, ever won his confidence. He had studied Mr. Gladstone's book on ecclesiastical matters intently, and, partly from the nature of the "principles" put forth and contended for, partly from the subtlety evinced by the author, became possessed with a persuasion he often expressed that the author was secretly a member of the "Society of Jesus!" Had my admirable associate lived till now, I can imagine with what delight he would have betaken himself to Hendon on "New Foundation Day," honoured by the approving presence of the indubitable Liberal leader.

With these recollections, and others of as old a date, but of a different kind, I have, on public grounds, been no unmoved spectator of the anniversary celebrations at Mill Hill. At the same time, we see John Henry Newman a cardinal in the Church of Rome, and William Ewart Gladstone delivering prizes at a Protestant Nonconformist school; and this is the second English Churchman who has attained that distinction, while the statesman contemporary with them in Oxford has passed from High Church Toryism to the head of the party which writes upon its banner, "Civil and Religious Liberty." *

Among the many speeches and writings we have had from Mr. Gladstone since he was succeeded in office by Mr. Disraeli, one remembers none more distinctly and more broadly significant of the great progress of his mind in social and political principles, than his address to the masters and scholars of Mill Hill. It opened with the generous interest of an aged surveyor in the pursuits and prospects of ingenuous youth. While distributing prizes to the successful, he made much, in his appeal to all, of the "fruits of exertion" to everyone who had put it forth, and exalted the virtue of "perseverance" to the highest place. Nor did he shrink from bringing in the Divine name to mitigate "disappointment," and exhorting even schoolboys to bear it "like Christians," and to support themselves on the assurance of its being included among those "all things" which, as he said, "are meant for good."

Without quitting the point of view from which long habit had accustomed him to regard the great public schools of England, he not merely allowed to, but claimed for, that in which he was speaking, an honourable place among their number, "one of the many great leading public schools of England." In this, we are willing to hope, he is far from being alone, and so much the better, since we may describe him as *instar omnium*.

Not a few of Mr. Gladstone's pregnant sentences rose far above denominational exclusiveness, and recognised a common Christianity in all educational institutions founded upon Christian principles. He specially congratulated the projectors and promoters of Mill Hill on "having laid their foundations broad and deep." "If," he added, "you are not sustained by ancient traditions, neither are you hampered by any prejudices which may in certain cases prevail." There are "more ancient, but not, on any other account, more useful, establishments." What he considered as "the very high merit," in other words the highest merit, "of those who set themselves about founding Mill Hill School," was, their determined aim to make it subsidiary to "true Christian piety"; "not," as he explained, "on a basis merely neutral or negative with regard to religion," but "according to the conscientious convictions which the scholars' parents entertain," and as "a full and adequate introduction to a Christian life," by "teaching the saving truths of Christianity." With special approval of this plan, Mr. Gladstone connected a genuine catholicity which is worthy of all men to "mark, learn, and inwardly digest." "I trust," he said to the patrons and teachers, "you will never be ashamed or afraid of recognising, not a generalising and neutralising religion, but a religious teaching fully equal to all the honourable purposes of life"; and he availed himself of this opportunity to avow his persuasion, that "true Christian piety" is to be found, not only in Oxford and at Mill Hill, but also in "whatever Christian community we seek for it"; nay, "and we might cherish the hope that the same blessed sentiment prevails beyond the limit even of the Christian communities." Yet, animated as he was by this most charitable spirit (and the greatest of Christian virtues *is* charity), he did not fail to set in advantageous contrast against schools "dating from a time when uniformity in religion was absolutely enforced by law" (and that "with uncommon pleasure and satisfaction), a school like this, founded from among that portion of society most associated with the traditions of liberty and self-government."

With those passages of this noble speech which relate simply to branches of learning, I have no purpose to deal; and, therefore, though it may be hoped that everything said about "natural history" will be weighed by school-governors and school-masters, I content myself with pointing to the one sentence in which Mr. Gladstone paraphrased the poet's line about "looking through Nature up to Nature's God," and described the study as both peculiarly well adapted to the opening of the youthful mind, and "supplying those analogies taken from the seen world and applicable to the unseen."

Above all, it is worthy of notice, that, as your correspondent was careful to record, Mr. Gladstone, a layman whose reverence for the Christian ministry as a sacred office and function is one of his most marked characteristics, concluded his memorable speech with a brief lecture to the boys on ethics, couched, for the most part, in the eighth verse of the fourth chapter of the Epistle to the Philippians; saying, "Take for your motto those wonderful words of the Apostle."

A LONDONER OF SIXTY YEARS' STANDING.

June 21, 1879.

* In connection with my reference to the contemporaneous life of Cardinals Manning and Newman, and of Mr. Gladstone, at Oxford, I observe that the latter of their Eminences, in acknowledging the felicitations of the former, thus adverts to that time: "Your eminence, whom I knew even in your early college days."

THE OPIUM TRAFFIC.

To the Editor of the Nonconformist.

SIR,—In the recent great debate on the Indian Budget three subjects occupied the speakers; retrenchment, silver, and opium. Of these the last was most briefly and cautiously touched upon, and fearing that the allusions to it may escape notice, I crave permission to call attention to them.

Mr. Grant Duff, when Under-Secretary for India, defended the opium revenue in the most uncompromising fashion. Hear him now, as reported in the *Times*:—

Then there was opium. He had never shared the pessimist view about opium. He had never expected that our revenue from that source would be suddenly cut off. They knew, however, that it was menaced from two sides. There was a party in China which wished to manufacture on a greatly increased scale the native drug, for the express purpose of killing down our import of opium. It was possible that that party might succeed in overcoming the scruples of those of their countrymen who were in favour of maintaining the old severe laws against the growth of the poppy, and might likewise succeed in making as good opium as we could send from Bengal or Malwa. If that were so, then we might be beaten out of our best—indeed, for practical purposes, our only market, and the Government of India might have to look to taxation to compensate it; or, in other words, India might lose the most magnificent estate which was possessed by any nation in the world—an estate which more than paid the annual interest of her debt. Again, there was a party in this country which was persuaded that the import of opium into China was wicked, and ardently desired to do away with it at one fell swoop, without ever dreaming of compensating India for the loss of India's magnificent estate. If that party ever succeeded, the same result would follow—India would have to raise an additional taxation of six or seven millions a year. He did not think that that party would ever succeed in inflicting on India so terrible, so utterly ruinous an injustice; but he could quite conceive that the British Government might, in the interest of our and her general policy, prevail upon India to diminish her import of opium into China by, say, 1,000 chests every year, until it ceased altogether; and the ultimate result of that to India would be doubtless, not so embarrassing, but nevertheless decidedly embarrassing. The stability of the opium revenue depended upon causes of which we know so little that no financiers, however sanguine, could possibly be comfortable about it. "Threatened folk live long," he might say, but that was all his comfort.

Mr. Grant Duff has not carefully studied the publications of the Anti-Opium Society, or he would be aware that its members, so far from proposing to burden the poor ryots of India with intolerable taxation, have consistently taught that Great Britain is responsible for the opium trade, and bound therefore to assist India in getting rid of it. Our fathers paid 20,000,000*l.* to free our colonies from slavery. Exactly how much it would cost to free ourselves from the scandal of the opium trade it would be difficult to say; but we are far wealthier, and I hope not less honest, than our fathers, and it is always possible to do right. But my object now is quotation, not argument. Let us listen to Mr. Gladstone:—

Nearly all that is said upon this subject appears to be based upon the assumption that Indian revenue is in the main like British revenue, that it is as much within our control, and that we can equally assure its continuance and reckon upon its solidity. But we have no right to reckon upon it as if it were a domestic revenue, because it is so largely dependent on the policy and legislation of a foreign country. It is all very well to say there is something in the quality of Indian opium which will ensure the demand for it, but we ought not, as prudent men, to found our hopes of a revenue on such an opinion, which may at any time be falsified by improved methods of cultivation or treatment in China. The revenue from opium is not to be counted upon like the revenue from land or like that from salt, which, be it objectionable or not, is under our control. The

opium revenue we may accept with more or less compunction and regret, as ministering to our present necessity, but we have no right to reckon upon its full continuance.

This grave warning from the ex-Premier is a tempting text, but I will only venture to point out how, if these weighty utterances of Mr. Grant Duff and Mr. Gladstone are omitted, the whole long three nights' debate on Indian finance becomes one huge fallacy.

The effect of the speeches of Mr. Stanhope, Mr. Fawcett, and others, is to produce the impression that the sole danger of Indian finance is extravagance; the sure path of safety, retrenchment. This assumes, what Mr. Gladstone warns us we must not assume, that our Indian revenue is within our control, and can be counted upon.

Mr. Gladstone and Mr. Grant Duff have displayed moral courage in thus earnestly insisting upon the uncertainty of the opium revenue; and when such eminent men so warn us against false reliance, one may hope that the first step towards delivering India from dependence on this immoral revenue is not far off. Mr. Mark Stewart also, whom the newspapers did not report, insisted upon the precariousness of the opium revenue, on account of the strong feeling against it in China.

Believe me, Sir, yours obediently,
F. STORRS TURNER,
Secretary.

Anglo Oriental Society for the Suppression of the Opium Traffic.
Office: 8, Buckingham-street, Strand, London,
June 18, 1879.

A DAY IN THE COUNTRY FOR POOR CHILDREN.

To the Editor of the Nonconformist.

SIR,—The committee of the Fox-court Ragged Schools, Gray's-inn-road, beg the favour of appealing to the public, through the medium of your columns, for funds to enable them to give a day in the country to 400 poor children dwelling in the dismal courts and by ways of Holborn. Contributions will be gladly received by the treasurer of the schools, Mr. H. W. Elcum, 13, Bedford-row, W.C., or by, Sir,

Your obedient servant,
THOMAS FAGG, Hon. Secretary.
287, Liverpool-road, N., June 23.

Religious and Denominational News.

NEW CONGREGATIONAL CHURCH, SALISBURY.

The new Congregational church in Fisherton, Salisbury, of which the Rev. W. Clarkson is the pastor, was opened for Divine worship on Wednesday, the 12th inst. It is built in the early decorated style, and has a tower and spire 132 feet in height. The total internal length of the building is 105ft. 6in.; the width, 49ft. 6in. The height of the nave is 50ft., and the height of the aisles, 20ft. The large window in the apse is filled with stained glass, the gift of Dr. Nathaniel Rogers, of Exeter. This new place of worship, which is described as a good piece of architecture, has been erected from the designs of Messrs. Tarring and Wilkinson, of London. On the day of the opening there was a largely-attended devotional service at half-past ten o'clock. At half-past twelve Divine service was held, and the chapel was crowded. The service was opened by the Rev. W. Clarkson; the lessons were read by the Rev. J. Robertson. Prayer was offered by the Rev. W. Jones. The sermon was preached by Mr. R. W. Dale, M.A., D.D., of Birmingham, who selected for his text the words—"Our Saviour, Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works."

Shortly after two o'clock there was a cold collation in the Assembly Rooms. The attendance was so large that many members of the congregation, giving place to the visitors, formed a second party. Mr. Henry Lee, of Manchester, presided, and he was supported by Dr. Lush, M.P., the Mayor of Salisbury, and a large number of ministers of the city and neighbourhood. The first speaker was the Rev. G. Short, who congratulated his friend and brother Mr. Clarkson and his congregation most heartily upon possessing the beautiful building which had been opened so well that morning. The Chairman, after giving the usual loyal toast, after which the national anthem was sung, proposed "The Houses of Lords and Commons," which was responded to by Dr. Lush, who offered his cordial congratulations on the event of the day, and on the religious activity observable in that city. Though he had intended to retire from Parliament, his wishes had been overruled in this matter—(applause)—and if his life and health were spared he trusted once more to be able, if not to lift up his voice, at all events to give his vote in favour of all those great national necessities which had yet to be provided for. He trusted in the next Parliament to have on his side the vigorous good sense of his friend on his right (Mr. Lee), who had not yet entered the charmed portals which were so seductive to so many, but they had seen enough from the energy and the earnestness with which Mr. Lee held his opinions to make them feel that he would do good in the House. The toast of the "Corporation of Salisbury" was responded to by the mayor, who congratulated Mr. Clarkson and his congregation on what had been carried out that morning. He trusted Mr. Clarkson would have a long life to use the energies God had given him in the direction which he had chosen. (Applause.)

The CHAIRMAN proposed "The Preacher of the Day." (Applause.) He had been closely associated with Mr. Dale in the times that were past, but he could not venture to say much about him, because he felt he might be led on to say something which perhaps might not be quite appropriate to that occasion.

Mr. DALE, in responding, indulged in some reminiscences of his travels with Mr. Lee, especially their visit to the scenes consecrated to the heart of Christendom. Wherever he saw a church or chapel rising he regarded it as another proof of the enduring vitality of the Christian faith. He was not at all disposed to accept that judgment concerning the religious thought of England which was sometimes given with very great confidence by those who professed to understand the temper of the age. He believed that for the last twenty-five years every considerable book hostile to the Christian faith written in England had been answered by forty or fifty new churches being built; and while that went on he believed the Christian faith must surely retain its ancient power over the hearts, judgment, conscience, and lives of the people of this country. He was thankful to see that Congregationalism retained its power. Even apart from his religious sympathies he should rejoice in its strength in this country. Looking back 200 or 300 years it was most evident that the Congregational Churches of this country had been among the staunchest supporters of the noblest and most generous principles by which the national polity had been directed. Happily all the patriotism in the country did not belong to the Liberals any more than to the Conservatives, or any more than sanctity belonged exclusively to the Nonconformists. His political charity was of the sort that hopeth all things, and of late it had been of the kind that endureth all things. (Laughter.) He trusted that the political principles with which the chairman and Dr. Lush were specially associated might before very long discover that the day of their triumph had returned. (Applause.) "Now is the winter of our discontent," and a very long winter it had been—(laughter)—in the physical world, and had been a fitting symbol perhaps of the condition of the political temper of many of them in that room. But it looked as if summer had come at last, and let them hope that the symbol would have its fulfilment. (Applause.) While he recognised very heartily the truth that patriotism had dwelt in the hearts and been illustrated in the lives of men of various political parties, he could not forget that there had been between the Nonconformists of England, and especially between the Congregationalists, and the Liberal party an alliance of at least two centuries' standing, and he believed they as Congregationalists had no reason to be ashamed of the part they had played in the social and political history of the country. It was one of his deepest and most deliberate convictions that among the good works that ought to be found in the life of every Christian man fidelity to those political principles which he honestly believed would contribute to the real power and greatness of the State should occupy a conspicuous position. Nevertheless, his conviction was that after all their true business as Congregationalists lay in the religious sphere. For that first of all they had to care, and if ever the earnest energy of their religious faith declined, if ever their loyalty to the Lord Jesus Christ was impaired, if ever they ceased to care for the rescue of men from sin in this life and from eternal destruction in the life to come, then nothing could save and nothing ought to save the Congregational Churches in this country from utter extinction. The first business of the Church was to sustain the worship of God and to work for the redemption of mankind, and he asked them, as Christian people who belonged to the Congregational Church in that city, always to remember that in this great work they did not stand alone. Baptists, Methodists, Presbyterians, Episcopalians, they were all, the loyal among them, one with them in that which constituted their chief design. The differences that separated Christian from Christian were after all utterly insignificant compared with the magnitude of those great interests by which they were made for ever one. He thought what they should strive for was this—invincible loyalty to their own constitution and hearty charity towards those that differed from them. (Applause.)

The Rev. W. CLARKSON (in responding on his behalf to the toast proposed by Mr. Dale) said he thanked God for putting it into their hearts to make this great attempt, and for giving them the patience and perseverance necessary for carrying it through. Certainly the building in which they met for worship that morning contrasted very strikingly with other places in which the Congregational Church of this city has met before now. They had tried to put up a building in that city worthy of the faith which they held and which would be a credit to those evangelical and free church principles to which they were so strongly attached, and of which they were so justly proud. But he thoroughly and heartily entered into the sentiments expressed by Mr. Dale in the glorious sermon to which they had listened with so much delight that morning. A mere material building was no guarantee for the future prosperity of a Christian Church. Such prosperity must depend upon other conditions, upon the presence and favour of Almighty God, and these blessings would depend upon the faithfulness to their convictions on the part of the congregation, their devotedness and the consecration of their lives to God's service. They had been able to raise some 3,000*l.*, and this was greatly owing to the efforts of the building committee, and especially of their treasurer, Mr. Charles Williams, whose health he proposed. That gentleman in responding said that the total cost of the new place of worship, without the site, would be 7,100*l.*, and towards that there had been received or promised up to the preceding Sunday 4,800*l.*, leaving a deficit of 2,300*l.* The health of the architects of the building was proposed, and after some other toasts the chairman promised the last 50*l.* required for clearing off the debt.

A public tea meeting followed, and at the evening service the chapel was again crowded. Mr. Dale on this occasion preached from the words, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" (Acts iii. 12). The proceeds of the day amounted in all to more than 460*l.*

The Rev. Dr. Cumming is stated to be seriously ill.

The Congregational Union of England and Wales will hold its annual meeting this year at Cardiff on Oct. 13 and four following days.

The Rev. C. Thompson, of Honley, near Huddersfield, has accepted the pastorate of the Congregational Church, Greenacres, Oldham, and intends commencing his ministerial labours there on the first Sunday in July.

THE INSTITUTION FOR THE EDUCATION OF DAUGHTERS OF MISSIONARIES, which we commended to consideration a fortnight ago, is situated at Walthamstow, and not at Blackheath, as was inadvertently stated in the paragraph referred to. The secretary is Miss Mary Towne, 28, Walford-road, Stoke Newington.

THE PRIMITIVE METHODIST CONFERENCE closed its business sittings in Leeds on Friday evening. The connexional statistics were returned as follows:—Church members 182,877, increase 1,333, decrease 1,504, deaths 2,880, ministers 1,135, local preachers 15,634, class leaders 10,454, connexional chapels 4,257, other places of worship 2,053, Sunday-schools 4,022, teachers 58,275, scholars 365,004, catechumens 4,579. As compared with last year there has been an increase of deaths to the number of 351, of local preachers an increase of 117, of connexional chapels an increase of 82, of schools an increase of 66, of teachers 842, of scholars an increase of 6,033, and an increase of 4,579 catechumens.

ORPHANS' HOME, SOUTHWARK.—The thirteenth annual meeting of Miss Sharman's Orphans' Home was held in the hall of the institute on the 12th inst., Samuel Morley, Esq., M.P., presiding. The report stated that two hundred and fourteen were now in the homes, thirty-three having been received and seventeen placed in situations during the year. One of those who had been so placed formerly had got—according to custom—a watch for having kept her first situation seven years. It was also stated that the London Home was not quite finished, and that a country Home was about to be erected on a site generously granted by Earl Darnley at Gravesend; and as Miss Sharman never goes into debt, the time when these very important works are to be done depends on friends and supporters. The chairman, having that day inspected the Home, spoke in the highest terms of the order, homeliness, and comfort everywhere to be seen, and very cordially commended the work in all its branches, particularly the sending of delicate children to the sea-side, who needed sea air and bathing. The other speakers were the Revs. H. Grainger, H. Simon, and W. Glenny Corry, also R. C. Morgan and T. Roger Smith, Esqs. Miss Sharman has always conducted her Home on undenominational principles, and takes the greatest care in selecting the most worthy from amongst the large number of applicants for admission.

THE STOCKWELL ORPHANAGE.—The annual *fete* in connection with this institution, which is always held on the anniversary of Mr. Spurgeon's birthday, took place on Thursday, when he attained the age of forty-five. Some three or four thousand persons were present on the occasion, more than usual interest being manifested in consequence of the steps which are being taken to establish an orphanage for girls alongside that for boys. The site for this has already been secured by the purchase for 4,000*l.* of a house called the Hawthorns and the grounds thereunto belonging, and which are very extensive. The house is near the Orphanage, but does not closely adjoin, there being one house and a slip of land between, but this slip of land, it is hoped and expected, will be obtained. When it is, the entire site, including that belonging to the boys' orphanage, will comprise about five acres, and a square may be formed with the buildings for the girls opposite those which are now used for the boys. The subscriptions in hand or promised towards the purchase amount to 1,056*l.* From the annual report, printed copies of which were distributed amongst the assemblage, we learn that there are now in the institution 244 boys, being ten more than last year. Forty-eight were admitted during the year, and thirty-eight left, of whom twenty-five were sent to situations, four were

returned to their friends, seven were dismissed on the re-marriage of their mothers, and two died. The boys are taken from a wide area. Of 527 who have been admitted in all 128 were from ninety-two provincial towns in twenty-nine counties, five were from Wales, and two from Ireland, the remaining 302 being London boys; and the catholicity of the institution is further evidenced by the fact that its benefits are shared in by all sects, a denominational analysis showing that the parents of 166 of the boys who have been admitted belong to the Church of England; only 121 were Baptists, and the remainder belonged to other sects. The financial account showed that the receipts during the year were 5,961*l.* 18s. 11d., and the expenditure 6,362*l.* 10s. 5d., and that there was a balance at credit on March 31 of 696*l.* 3s. 4d. In the afternoon a lecture was delivered in the large room by Mr. MacGregor (Rob Roy) descriptive of his travels, which was listened to with great interest by a crowded audience, after which Mr. Spurgeon said that a legacy of 4,000*l.* recently left to the Orphanage would be available as an endowment for the girls as well as the boys. In the evening a meeting was held in the grounds, or rather there were two meetings held simultaneously, the number being deemed too large for holding one only. At one of them Sir C. Reed presided, and Mr. Spurgeon, who was one of the speakers, remarked that it was most fitting that they should be presided over by the son of a man who was the founder of several orphanages. That there was need for them all was shown by the fact that the managers of this one had during the year had so many applications that they could not admit more than one in ten. The income had been smaller than last year, and yet they had always had a balance. The meeting was also addressed by the Rev. B. Cassim, rector of St. George's, Southwark; Dr. Barnardo; the Rev. E. M'Lean, of Stockwell; and the Rev. Dr. M'Ewan, of the Presbyterian Chapel, Clapham-road, in support of the claims of the institution on the charitable public.

DR. BARNARDO'S HOMES.—The annual summer *fete* in connection with Dr. Barnardo's village homes for orphan, neglected, and destitute girls, situated at Barkingside, Ilford, took place on Wednesday. There was a large attendance of visitors, and increased interest was given to the proceedings by the presence of the Duchess of Teck. The village of Ilford was prettily decorated in honour of the occasion, a triumphal arch ornamented with suitable inscriptions having been erected outside the station. In a large marquee pitched up on the village green there assembled on Wednesday afternoon a gathering of some two thousand persons who had been brought to Ilford by special train, and thence by conveyances to the model village. The Lord Chancellor, who is the president of the Homes, being detained at a Cabinet Council, was somewhat late in arriving, and his place at the outset was filled by Mr. William Fowler, the treasurer, and then by the Earl of Aberdeen. The Countess of Aberdeen and the Countess Cairns were present. Speeches were delivered by Mr. William Fowler, the Earl of Aberdeen, the Rev. R. C. Billing (rector of Spitalfields), and the Rev. Dr. M'Ewan (of Clapham). All the speakers bore testimony to the importance of the work and to the manner in which it was carried out. Dr. Barnardo himself made a brief statement, saying that if he were asked to sum up the nature of the mission, he would do so in the one word—rescue!—rescue the little ones, boys and girls, from the gutter, desolation and neglect, and train them up to a worthy occupation. The duchess arrived shortly before five o'clock, and met with an enthusiastic reception. The Lord Chancellor, addressing Her Royal Highness, expressed the obligation they were under to her for her attendance, and said that it was not more than six years since the home for girls had been established at Barkingside. In the first year of its existence between thirty and forty children had been cared for, but at the present moment there were between three and four hundred girls in the homes, and as soon as the whole of the cottages were completed there would be accommodation for six hundred children. Those who were provided for were not children who were merely orphans, but were absolutely the waifs and strays of London life, taken from places, surroundings, and associations where, if they were allowed to remain, their ruin would become absolutely certain. The children dealt with were not those who had lost their homes, for they were those who never had a home. The object was to take the children once and for all away from objectionable associations, to give them a moral and Christian training, and to make them useful members of society. The disadvantage there was in bringing up a large number of children in one home was not felt in regard to that institution, for the "barrack" system had been abandoned, the end in view being the establishment of a number of separate houses, where everything in each house was overlooked by a matron—or, as she was more properly called, mother—as in an ordinary domestic home. The number of homes when completed would be thirty, and at present twenty were already open. To avoid as much as possible the appearance of the children belonging to an institution, no identity in dress was adopted—very properly in his opinion; and the most destitute were always the most eligible for admission, there being, he was glad to say, no system of canvassing or voting. The homes were without any endowment or without any funds, except those received from the public, and those who were able to give should rejoice in being able to provide for the rescue of children from misery and sin. At the conclusion of his lordship's remarks, the Duchess of Teck, amid considerable enthusiasm, laid the foundation stones of "May" Cottage and "Bluebell" Cottage, after which she formally opened three others which had just been completed. A visit was then paid to another part of the "village," where the Countess of Aberdeen laid the first stone of "Heather" Cottage, subscribed for by friends in Scotland. The distinguished visitors afterwards, before departure, made a round of inspection, visiting the bazaar tent and the steam laundry, and expressing themselves highly satisfied with the arrangements carried out under Dr. Barnardo's direction by the resident superintendents, Mr. and Mrs. George Soltau.

Epitome of News.

Her Majesty, accompanied by Princess Beatrice, arrived at Windsor Castle shortly before nine o'clock on Saturday morning from Balmoral. There was a large crowd at Aberdeen, where the Queen had an enthusiastic reception. The royal travellers passed through Dundee and over the Tay Bridge in the evening. The weather was fine and the Queen seemed in excellent spirits. The town wore a gay appearance, and many thousands of spectators lined the route to the bridge.

A Cabinet Council was held on Saturday, at which all the Ministers were present.

On Sunday Lord Beaconsfield went down to Windsor and had an audience of the Queen.

Friday being the forty-second anniversary of Her Majesty's accession to the throne, the occasion was celebrated with the customary rejoicings.

Her Majesty's State Concert, fixed for Wednesday next, June 25, has been postponed in consequence of the death of Prince Louis Napoleon, for which the Court goes into mourning for ten days.

Prince Leopold dined with the Earl of Beaconsfield on Friday evening in Downing-street.

The young sons of the Prince of Wales will shortly go on a cruise in the "Bacchante" and in the course of their voyage are expected to visit most of the colonies.

Mr. Plimsoll, M.P., who has recently undergone an operation for removing one of his eyes, has reappeared in the House of Commons, looking remarkably well. The pain from which he suffered so long and so acutely is completely gone, and the eye which is yet available is becoming stronger.

An action was on Friday brought in the Common Pleas Division by the proprietor of the *Examiner* newspaper against Mr. Labouchere, for an illeged libel published in *Truth*. The jury found for the plaintiff, with forty shillings damages. Lord Coleridge declined to allow costs, on the ground that the defendant had himself been libelled in the *Examiner* before the article in question was published.

A meeting of Welsh members was held on Friday afternoon at the House of Commons to consider the motion of Mr. Hussey Vivian, placed upon the paper on the proposed Welsh University. Nearly all the representatives of the Principality, including Liberals and Conservatives, were present. Mr. Gladstone stated that he thought that the time had arrived when the Welsh people had a distinct claim upon the Government for the establishment of such an institution, and it was determined that Mr. Hussey Vivian should bring forward his motion on the day already arranged.

The "anti-rent" agitation in Ireland is assuming serious proportions. Mr. Charles Ormsby Blake, a Mayo landowner, has presented to the Lord Lieutenant a memorial, in which he states that bodies of men have visited his tenants, and compelled them to take an oath not to pay any more rent to him or his agents unless certain demands were agreed to. At a Ballinasloe meeting, on the question of reducing rents, a petition to Parliament has been carried, declaring the distress in the west of Ireland to have arisen from the importation into the United Kingdom of wheat, cattle, sheep, pigs, and breadstuffs from America and other foreign countries, "causing a great and rapid reduction in the prices of agricultural produce in this country." It was stated by one speaker that the Rev. Mr. Loftus, a Roman Catholic clergyman, who had spoken against "unauthorised meetings of persons who put themselves forward as advocates of the tenants," had received in consequence two threatening letters headed with a skull and smeared with blood-marks.

The Duke of Cambridge, presiding on Wednesday evening at the annual dinner of the Royal Caledonian Asylum, made a somewhat ominous suggestion. He said that, although owing to the freedom which Englishman had for a long period enjoyed under monarchical institutions, conscription might not be acceptable to the people of this country, yet, as regarded home defence, he thought that certain views in that direction might with advantage be adopted. As to foreign service, conscription not being available, we must do the best we could with our existing institutions.

In the course of Wednesday's proceedings before the Committee of Inquiry into the workingof Civil Service Co-operative Stores, a letter from Mr. Gladstone to one of the witnesses was read, in which the right hon. gentleman spoke of the interest with which he watched the controversy. He did not abandon the hope that very great good might ultimately arise out of the struggle, certainly not by the destruction or weakening of the retail traders, who were the greatest distributors of commodities, but by the general adoption of sounder methods of transacting business.

The long distance running and walking match at the Agricultural Hall concluded on Saturday evening in favour of Weston, who covered 550 miles in six days—a greater distance than has ever yet been covered by any pedestrian.

The evidence for the prosecution in the case of Hannah Dobbs, who is charged with the murder of Miss Matilda Hacker, at 4, Euston-square, was finished on Friday evening, and the prisoner was committed for trial at the Central Criminal Court.

A meeting was held at the Cannon-street Hotel on Saturday for the purpose of promoting the establishment of provident dispensaries in London. Mr. Stansfeld, M.P., who presided, said the step was necessary in order to prevent the break-down of our metropolitan hospital system. It would add also to the self-reliance and independence of the working population. He condemned the evils of promiscuous charity, and urged that the industrial classes ought to supply for themselves what the upper and middle classes had already secured—a family docter with sufficient time to attend and watch the cases. Sir Charles Trevelyan and other speakers also addressed the meeting.

We regret to state that the Rev. J. Rodgers, vice-chairman of the London School Board, met with a serious accident on Wednesday evening. While waiting at Ludgate-hill Station for a train Mr. Rodgers was, in the rush upon its arrival, pushed off the platform, and fell between it and the train. He had sufficient presence of mind to lie down, and the footboard of the carriages passed over him. He was speedily extricated from his perilous position, and driven to the house of his medical attendant, where his wounds were dressed. The principal injuries, in addition to the severe shock to the system, are stated to be contusions and a lacerated wound in the scalp. Though still weak, Mr. Rodgers's health is gradually improving.

A deputation waited upon Mr. Cross on Friday, at the Home Office, to urge the desirability of granting a Royal Commission to inquire into the existing system of distributing relief at the London hospitals. It was asserted that many abuses existed owing to the haphazard system under which the hospitals are conducted, and that over a million persons yearly get relief, to which many of them have no just right. The Home Secretary, in reply, coolly said that the members of the deputation (many of whom were medical men) had a great deal of power if they chose to exert it, and he advised them to remedy the abuses by their own efforts.

The present state of agriculture was discussed at great length on Friday at a meeting of the Essex Chamber of Agriculture; and the result was an utter repudiation of the notion of a return to protective duties. Such a return the farmers of Essex declare inexpedient. They are for free trade in its entirety, with "impartial legislation" for agriculture, combined with moderate rents and fair covenants. A resolution was passed approving of Mr. Chaplin's proposal for a royal commission of inquiry.

A fox-terrier dog named Pincher was killed on Sunday on the Coventry and Nuneaton Railway. Pincher, although small in size, had for a long time distinguished himself by ringing the bell at Hawkesbury Station on the approach of stopping trains, much to the passengers' amusement. After performing this feat last night he descended from the signal-box, got upon the line, and was cut to pieces.

The Chancellor of the Exchequer, in responding for Her Majesty's Ministers at the eleventh annual banquet of the Tower Hamlets Constitutional Association on Wednesday, made an elaborate defence of the foreign policy of the Government, who, he asserted, had in an European crisis of almost unparalleled magnitude kept the country out of war and restored her moral influence in Europe. They were not yet, he said, at the end of their difficulties, but he thought the greatest of them had been surmounted. Matters were settling down in the East of Europe. In India we had arrived at a settlement which would, he hoped, avert and put an end to the uneasiness with which we had for some time had to contend in that country, and enable the rulers of India to devote themselves exclusively to attention to the material prosperity of that great country. As to South Africa, he trusted it would not be long before that most unfortunate struggle which was now going on there would also have come to a happy end. Sir Stafford Northcote also referred to the obstructive policy pursued by certain members of Parliament, and observed that the reformed House of Commons was in a measure upon its trial.

The annual Encœnia, or commemoration of "Founders and Benefactors," took place at Oxford University on Thursday. The honorary degree of D.C.L. was conferred upon the Crown Prince of Sweden and Norway, Lord Dufferin, the Bishop of Durham, the Hon. Sir A. H. Gordon, Sir Frederick Leighton, Mr. W. H. Smith, Mr. W. E. Forster, Mr. W. F. Skene, and Mr. Iwan Tourgueneff.

Although the weather cannot yet be said to be particularly favourable for the crops, better reports as to the growth of these come from Ireland at all events. In the green crops especially there has been great progress during the last few weeks.

The *Daily News* understands that the will of the late Baron Rothschild has been sworn under 2,700,000*l.*

Sydney Smith once rebuked a swearing visitor by saying: "Let me assume that everything and everybody are where you propose, and proceed with our subject."

Miscellaneous.

THE EDUCATIONAL TRUST FUND OF THE CITY.—At a meeting of delegates from Vestries to consider abused trusts in the hands of City Companies, after the reception of Mr. Cross's letter refusing to receive them, it was resolved to join the deputation of the London School Board on the 9th of July, in terms of the following resolution:—"That the School Board for London be requested to receive a deputation urging them to apply to Parliament to direct inquiry into the character and circumstances of any funds in trust in London available for education, in order to ascertain how far they may be used to the relief of the ratepayers, and that the commissioners inquiring into administration of City parochial charities be urged to report in favour of diversion of such funds where available to the same end." It is evident that the opponents of the School Board will not have it all their own way.

GENERAL LIFE AND FIRE ASSURANCE COMPANY.—At the fortieth annual meeting of this company, held last month, it was reported that, notwithstanding the severe commercial depression, the operations of 1878 were more successful than those of any previous year. In the life department 1,203 new policies were issued, assuring 446,880*l.*, and yielding 15,290*l.* in premiums. The total premium income of this branch was 107,443*l.* In the fire department the gross premiums were 68,110*l.*, and the nett premiums, after paying for reinsurances, were 56,433*l.*, while the losses were 31,459*l.*, leaving 24,973*l.* for expenses, profit, and addition to reserve fund. The total income of the company from all sources was 207,231*l.* The mortality was very light, and much under the expectation, the death claims being 46,900*l.* as against 59,000*l.* the preceding twelve months. The large sum of 52,720*l.* was added to the life reserve fund, increasing it to 583,030*l.*, and 4,000*l.* to the fire fund, by which they were increased to 27,217*l.* The assets stood at the end of the year at 689,580*l.* The usual dividend of 8 per cent. was declared.

THE LONDON SCHOOL BOARD.—The School Board for London reassembled on Wednesday after the Whitsuntide recess. It was resolved to invite Earl Granville to distribute the prizes for Scripture knowledge at the Crystal Palace on July 12. Sir Charles Reed stated that he had had a private intimation that Earl Granville will accept the invitation. Mr. C. D. Hudson moved the appointment of a special committee to inquire into the general expenditure of the Board, and to report as to the best means of reducing it without impairing the efficiency of the School Board elementary education. After a long discussion, Mr. Hudson agreed to modify his motion, and an amendment substituting the words "Whether any reduction is possible, and if so, in what way," for "as to the best means of reducing it," was carried by 19 to 8 votes. On being put as an original motion, Mr. H. Gover proposed the omission of the word "special," leaving the character of the committee open, and this was carried by 19 to 10 votes. Mr. H. Gover gave notice that he will at the next meeting move that the committee be a committee of the whole Board, and Mr. Collins gave notice to move that Sir Charles Reed name the committee. The subject then dropped.

THE EDDYSTONE LIGHTHOUSE.—The foundation-stone of a new lighthouse on the Eddystone Reef, destined ultimately to replace the celebrated structure of Smeaton, was to have been laid on Saturday by the Prince of Wales and the Duke of Edinburgh. Unhappily, however, the severity of the weather entirely frustrated the ceremony. The wind had been so violent on Friday that the workmen engaged at the reef had been unable to make adequate preparation, and when Saturday morning broke the gale was still so heavy that, even if the procession of vessels had ventured to quit Plymouth Sound, it would have been quite impossible to effect a landing on the reef. Their Royal Highnesses, when the trip at sea was seen to be impossible, went on shore at Oreston, where the works for the new lighthouse are established. They went over the works, and afterwards returned to the Galatea, where they lunched. In the afternoon they took their departure from Plymouth for Dartmouth, where they will be the guests of Captain Fairfax, of the Britannia, the ship on which the two young princes are cadets. The Duke of Edinburgh has promised to go through the form of laying the stone about the middle of August, and has undertaken that the Duchess shall lay the top stone when the structure is completed. The new lighthouse will be sixty feet higher than the present tower, and will cost about 70,000*l.*

THE LATE MRS. RANYARD.—The following letter from the Rev. Edward White appeared in the *Athenæum* of Saturday:—"I see that in your number for June 7 Lady Kinnaird announces as to be published shortly a memoir of my sister, the late Mrs. Ranyard, founder of the London Domestic Mission. Two months previously it had been announced in many journals that I had undertaken to write a memorial of Mrs. Ranyard's life and labours, prompted thereto by natural affection, by the unanimous desire of all her own and her husband's kindred of her own generation, by my thorough knowledge of, and sympathy with, her enterprises, and by the promised aid, as to papers and letters, of her son, and of nearly all her oldest friends and fellow-workers. Lady Kinnaird, however, a zealous member of the Presbyterian Church, and also of the council of the mission which Mrs. Ranyard founded, has formed the opinion that my known disbelief in the popular eschatology disqualifies me from writing the account of this Bible-women's mission—the main interest in my sister's life—and considers that a biography from my hand, however free from controversial matter, would be injurious to its character in the 'religious world.' She therefore substitutes her own. Of course it would be possible to persevere in my undertaking; but two memoirs of the same person, appearing simultaneously, would justly be judged to indicate an excess of zeal in *some* quarter; and as I cannot consent to contribute to so unseemly a rivalry in relation to my sister, whose memory ought not to be associated with theological controversies, for which she had neither taste nor training, I have concluded, notwithstanding the lively regrets of the persons above referred to, that there is no alternative except to retire, at least for the present, from my project, and to give place to Lady Kinnaird. In thus withdrawing my own name I do what I can to prevent a scandal over a recently-closed grave."

THE COBDEN CLUB.—The annual dinner of the Cobden Club was held on Saturday at the Ship Inn, Greenwich. Lord Northbrook presided, and Mr. T. B. Potter occupied the vice-chair. Among the guests were the Marquis of Ripon, Sir Charles Dilke, Sir Louis Malet, Mr. W. E. Baxter, &c. The chairman, in proposing prosperity to the club, said that reciprocity meant retaliation, and if anyone were insane enough to attempt to damage this country for the purpose of harming our neighbours he would find the principal area, that of customs duties, on which he would have to operate, so small that the task would be hopeless. His lordship went on to say he wished Richard Cobden had been alive to analyse the conduct which led to the Afghan war, and referred to the Duke of Argyll's book as expressing the opinion on the subject which will be held fifty years hence by all thoughtful men. What would Cobden have said when he found that Parliament was only asked to ratify the acts, perhaps not of a Cabinet, but only of a clique in the Cabinet? We had now secured peace for a time in India, but we were engaged in another war on which he looked with extreme dissatisfaction. Cobden would certainly have pointed out that we were treating the Zulus as we could not possibly treat a civilised people. Among the other speakers were the Marquis of Ripon, Mr. W. E. Baxter, Mr. T. B. Potter, M.P., M. Lalande, chairman of the Bordeaux Chamber of Commerce; M. Gennadius, the Greek Chargé d'Affaires; Mr. Ruggles, of New York; Mr. Horace White, of Chicago; and Mr. Richter, the Swedish Consul. Two accidents occurred during the voyage of the guests to and from the dinner. On the voyage down the river Mr. Page, a member of the club, fell into the river, owing to a rail against which he was leaning giving way, but he could swim, and was rescued by means of lifebuoys. On the return journey M. Lalande, of Bordeaux, who had spoken at the dinner, missed his footing and fell into the water, but fortunately he also was a good swimmer, and he kept himself afloat until he was rescued by one of the crew of the steamer.

LORD BEACONSFIELD'S TRAGEDY.—On Thursday afternoon, at the Crystal Palace, a tragedy in four acts, entitled *Count Alarcos*, and written by the Earl of Beaconsfield when in his thirty-fourth year, was performed before a large and appreciative audience. The events of the play, which is founded on an old ballad, are ascribed to the thirteenth century, and take place in the Castilian capital, Burgos. Its performance occupied three hours. According to one correspondent it was "a preposterous failure," though brought out "with the sanction of the distinguished author." The writer says:—"The piece, I believe, was once done at Astley's in Miss Menkin's time, and an eminent critic is reported to have said of it that there might be a worse play in the world, but that he would give a hundred pounds to the man who would show it him. The verdict was a right one. *Count Alarcos* is mere balderdash from beginning to end; it is not illuminated by the faintest spark of dramatic fire, and is, in fact, on the stage nothing but a stupid and tedious burlesque. The company by which it was performed no doubt brought it out because they thought the novelty might draw, but it is to me incomprehensible how a clever person like Lord Beaconsfield should have given his 'special sanction' to the resurrection of this melancholy absurdity, unless it is that this vanity leads him to suppose, not without reason, that some people will swallow any pill which bears the Beaconsfield trade-mark." On the same subject the *Standard* says:—"In admiration of Lord Beaconsfield's novels we yield to none; but this turgid and tawdry play affords one more proof that a man may write very good books and very bad dramas. There is a powerfully dramatic idea underlying the story, it must be admitted. On the other hand, it must not be denied that with this Lord Beaconsfield cannot be credited. His tragedy is founded on a poem. The task of finding a passage in this composition to quote as a favourable specimen of satisfactory work must be given up in despair. Perhaps the opening of the fifth act is, for a continuous effort, the least paltry; but this never approaches even the outskirts of poetry; and we can only finish as we began, by saying that how the 'distinguished author's special sanction' came to be gained is a mystery. Lord Beaconsfield could not have remembered how peculiarly bad *Alarcos* was."

PARLIAMENTARY CONSTITUENCIES.—The annual returns relating to the Parliamentary constituencies of the United Kingdom, a brief summary of which has already appeared, show that since the last general election in 1874 the number of registered electors has increased by a quarter of a million—an addition of importance in any estimate of probable results. The total was 2,748,985 in 1874, but is 2,999,229 in 1879. There were 2,245,108 electors on the registers for England and Wales in 1874, and there are 2,459,999 now; in Scotland, 280,308 in 1874, and 307,941 now; in Ireland, 223,569 in 1874, and 231,289 now, allowing for a mistake by which, in 1874, the 1,700 Irish University electors were counted as 17,000 in the summary of totals. Stating the increase in another way, there were in the United Kingdom 1,078,180 county electors in 1874, and there are 1,148,529 now; 1,647,596 borough electors in 1874, and 1,822,708 now; 23,209 University electors in 1874, and 27,992 now. The 883,649 county electors on the registers in England and Wales for 1879 are more by 60,285 than the number in 1874; the 92,310 in Scotland, and the 172,570 in Ireland, show increases of 9,503 and 561 respectively. The 1,563,319 borough electors in England and Wales in 1879 show an increase of 153,574 over the number in 1874; and the 204,142 in Scotland, and the 55,247 in Ireland, show increases of 16,151 and 5,387 respectively. Several English agricultural counties have a smaller number of electors in 1879 than they had in 1874. The increase in numbers, whether in counties or boroughs, is most marked in or near the metropolis and in the north. The two northern divisions of Lancashire had together 24,940 electors in 1874, and have 29,102 now; the two southern divisions, 44,156 in 1874 and 50,303 now. Middlesex shows an advance from 25,076 in 1874 to 29,949 now. Among the boroughs may be noticed Liverpool with an increase from 54,952 electors in 1874 to 61,026 now; Glasgow from 54,374 to 61,069; Birmingham, from 51,361 to 65,506; Salford, from 19,177 to 23,411; Newcastle-upon-Tyne, from 16,500 to 20,049; Lambeth, from 40,103 to 50,511; but Westminster, with its 19,845 voters in 1874, is reduced to 18,947 now. The City of London, returning four members, has 22,916 electors, being only 290 more than in 1874.

Gleanings.

There is a good deal of sound preaching which is only sound.

"Mary," said a mother to her little girl, "if I was a little girl like you, I should pick up all those chips." "Well, mamma," answered Mary, "ain't you glad you are not a little girl?"

"Plaze, cap'n, how far are we from the land?" asked a sea-sick emigrant of the captain of an ocean steamer. "Well, Mike, we are 'bout a couple of hundred miles off Cape Henry, I reckon," was the reply. "And now, cap'n," said Mike, "how far, plaze, is Cape Henry from the land?"

The Alhambra, that unique and wonderful of European buildings, the standing memorial of the Arab dominion of Spain, is threatened with a not very remote downfall. The *Lealtad* of Madrid states that the hill on which this magnificent palace stands has for some time past shown signs of sliding; the soil has begun to slip in masses, and threatens to break in pieces like the ill-fated Rossberg, destroying the Alhambra in its own inevitable dissolution. The Alcabaza also, the splendid and extensive building at the foot of the hill crowned by the Alhambra, and formerly the residence of the Moorish nobility, is threatened with the same disaster. The former palace of the Moorish kings, after serving for some time as a fortress, has of late been used—or at least a portion of it—as a House of Correction and State prison.

KING HUMBERT AND HIS SON.—The following story is related of the King of Italy and his son, a youth of some ten years of age. The Prince was recently playing with the little daughter of the Marchésa Montereno, one of the Court dames of the Italian Queen. During their game a quarrel arose, and the young heir of the House of Savoy cried out in a passion, "As soon as I am king I will have your head chopped off." When King Humbert heard of it he condemned the young hot-head—who gave such early signs of a conception of royalty which the regenerators of Italy would scarcely tolerate—to eight days' arrest in his chamber, to the withdrawal of his honours at table, and to forfeiture of military salutes for a defined period.

THE AMERICAN DOLLAR.—The United States papers are full of satirical allusions to the new coinage of dollars, which are not intrinsically worth the sum they profess to represent. The following is an example:—"It is one of the peculiarities of the child of Indiana that one of his earliest developments is a genius for finance. At Lafayette recently, a gentleman who teaches a class in Sunday-school by way of illustrating a certain point took from his pocket a new dollar, and asked, 'What is this?' A little fellow responded, 'Ninety-two cents.' This was not exactly *apropos*, so the teacher went on, 'What is the motto on it.' 'In God we trust,' responded another young numismatist. 'What do we trust Him for?' continued the teacher. 'For the other eight cents,' replied the first little financier, and they ended the dialogue."

CHARLES LEVER AND THE LONDON CONSERVATIVE PRESS.—"In 1852," writes Major D——, "when the Conservative Ministry came into power, Lever was summoned to London for the purpose of being made director of the Conservative press, in the way in which Mr. Delane was of the Liberal one. I suspect it was the present Lord Derby, and also Sir H. D. Wolff, who had brought him over. Lever was sent to Lord Lyndhurst, then a very fine

old man, but very deaf. Lever recounted the interview to me in nearly the following words: 'I was shown into a room where Lord Lyndhurst was seated at one end of a long table, he motioned to me to take a seat at the other end. I saw at once he was a wonderful old man, with whom no one could dare to trifle or waste time, besides which I had been cautioned that he was very deaf.' So I determined to be as brief as possible, and go directly to the point. So when his lordship said, 'Well, Mr. Lever, what principle do you propose for the direction of our press at this time?' 'As much good sense, my lord, as the party will bear.' 'That will do, Mr. Lever, that will do.' So Lever made his bow and retired, and at a meeting of the leaders of the Carlton, held immediately afterwards, Lord Lyndhurst was asked what arrangement he had made, and what Lever's views were, to which his lordship replied, 'Perfectly satisfactory. I quite enter into Mr. Lever's views.' But in this Lord Ellenborough, or Lord Redesdale (I forget which Lever named to me), was not satisfied with so general an answer, and insisted on details, which were at length given them, to their no small discomfiture. The whole arrangement fell through, but why, I do not know. I believe the Tories went out, or did not come in, and Lever went back to Italy." Lord Derby, in fact, ceased to be Premier in December, 1852, and was succeeded by the Aberdeen, Russell, and Gladstone Administration.—*The Life of Charles Lever*, by Dr. Fitzpatrick.

Births, Marriages, and Deaths.

MARRIAGES.

CHAPPELL—BAKER—June 18, at City Road Chapel, Bristol, by the Rev. W. J. Mayers, Frederick William Chappell, of Leeds, to Annie Rosina, eldest daughter of Mr. William Baker, Ashley Road, Bristol.

BREMNER — PASFIELD.—June 17, at Park Chapel, Camden Town, by the Rev. J. C. Harrison, James, eldest son of Thomas Bremner, Golden Square, to Isabella, youngest daughter of William Pasfield, Princess Terrace, Regent's Park.

THOMAS—THORNTON.—June 11, at the Congregational Church, Harrogate, by the father of the bridegroom, Frank, only son of the Rev. W. Thomas, of Leeds, to Catherine, only daughter of Charlesworth Thornton, Esq., of Harrogate.

BURMEISTER — HALL.— June 18, at the Blackheath Wesleyan Church, by the Rev. J. Morlais Jones, assisted by the Rev. Thomas Akroyd, Hans Burmeister, of Copenhagen, to Anne Jane, third daughter of Capt. W. G. S. Hall, of the Cheviots, Eltham.

SEARLE—HOPKINS.—June 19, at New Court Chapel, Tollington Park, S. C. Searle, son of C. G. Searle, Esq., of Ludgate Hill and Clapham, to Frances, daughter of T. Hopkins, Esq., of Wilberforce Road, South Hornsey.

LOWEY—BARNES.—June 21, at Brownlow Hill Congregational Chapel, Liverpool, by the Rev Colin Brewster, James, son of Mr. Lowey, Ballasalla, Isle of Man, to Susan, twin daughter of John Barnes, of Liverpool.

POWELL—STRAKER.—June 19, at Park Chapel, Hornsey, by the Rev. A. Rowland, LL.B, B.A., Thomas Benjamin Powell, of Oberdale, Whitmore Road, Smallheath, Birmingham, to Ena Alice, youngest daughter of the late Frederic Straker, of Buckhurst Hill, Essex.

ALDER—CONWAY.—June 21, at Lambeth Parish Church, Robert Septimus Alder, youngest son of T. P. Alder, of Loughborough Park, S.W., to Blanche Conway, youngest niece of the late Canon Conway.

DEATHS.

CROFT.—June 20, in his 78th year, much respected, the Rev. John Croft, for forty years pastor of the Congregational Church, Ripon.

RITCHIE.—June 23, in her 75th year, Jane, widow of the late Alexander Ritchie, of Springfield Mount, Leeds, daughter of the late Edward Baines, M.P. for Leeds, and sister of Edward Baines, of St. Ann's Hill, Burley, Leeds. (Friends will please accept this intimation.)

EPPS'S GLYCERINE JUJUBES.—CAUTION!—These effective and agreeable confections are sold by most Chemists; by others, however, attempts are often made at substitution. We therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.

HAPPY DAYS! There is something of regret and gloom in the first appearance of grey hairs; our prospects are often blighted by their premature appearance. MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER happily affords a safe and sure means for restoring them again to the freshness and beauty of youth. It is the old established standard and reliable article known and spoken most highly of in every civilised country. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

ABSORPTION BY THE SKIN.—THE HOLMAN LIVER PAD is a small oval-shaped cushion, filled with a finely-ground vegetable powder. It is worn next the person, over the pit of the stomach. It works by the natural law of absorption, invigorating the liver and the stomach, and thereby curing Liver Complaints, Dyspepsia, Biliousness, Indigestion, Headache, Diarrhœa, Loss of Appetite, Nervousness, Rheumatism, and Constipation. Sold everywhere.

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WARNING! RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

HOLLOWAY'S PILLS are admirably adapted for curing diseases incidental to females. At different periods of life women are subject to complaints which require a peculiar medicine; and it is now an indisputable fact that there is none so suitable for complaints of this nature as Holloway's Pills. For all the debilitating disorders incidental to the sex, and in every contingency perilous to the life and health of women—youthful or aged, married or single—this great regulator and renovator of the secretive organs and the nervous system is an immediate cure. Their purifying qualities render them invaluable to females at all ages. They are searching and cleansing, yet invigorating; a few doses will speedily remove every species of irregularity in the system, and thereby establish health on a sound and firm basis.

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FROM ROBERT FLEMING, Fleming's Hotel, Half Moon Street, Piccadilly, W.—"Gentlemen,—It is now exactly eight months since I had the good fortune to try one of your 'Stomach and Liver Pads.' At that time, and indeed for many years at close intervals, I had been a sufferer from indigestion, until at last I was constantly claiming the assistance of the medical man or the chemist's shop, and was told it would end in congestion of the liver or jaundice. But from the 1st of May last, when I first applied one of your Pads, I have not taken so much as a seidlitz powder, and have enjoyed perfect health. I look upon its effect as so wonderful in my case that if your charge was £50 instead of 15s., I should, to save my life, feel bound to have one by me. Its effect has been equally marvellous in the case of my porter, a young, strong man, who gave up his situation in despair last June, from stomach and liver being wrong, told by his medical man that he was used up. On leaving me for the country he took with him one of your Pads, and in three days wrote to say he was all right. He is still with me, and looks on the Pad as not only having saved his situation, but he believes his life. Its effect has been equally wonderful in the case of my niece, a young married woman, told by her medical man (and believed by her), in a very bad way, near congestion of the liver. Since using the Pad enjoys perfect health—weakness, sickness, and fainting fits all gone. Indeed, after my experience it seems to me little short of wholesale murder that the Pad is not in general use in all our large hospitals.—With grateful thanks, I remain, Gentlemen, your obedient servant, ROBERT FLEMING."

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BRITISH EQUITABLE ASSURANCE COMPANY.

At the TWENTY-FOURTH ANNUAL GENERAL MEETING, held on MAY 27, 1879, at the Office of the Company, 4, Queen Street Place, E.C., FOUNTAIN JOHN HARTLEY, Esq., the Chairman of the Company (Honorary Secretary of the Sunday School Union), presiding, the Managing Director, WILLIAM SUTTON GOVER, Esq. (Representative of the City of London at the London School Board), read the following

REPORT.

2,175 policies have been issued during the year, assuring £456,450, and producing a New Annual Premium Income of £13,099. The policies in force at the end of twenty-four years were 24,283, assuring, including Bonuses, £4,487,034, and yielding an annual Premium Income of £133,446. The amount of admitted Death Claims, Matured Policies, and Bonuses has been £53,759. From the commencement of the Company £485,534 have been paid for Claims and Bonuses under policies. £60,689 have been added to the Accumulated Fund, which is thus raised to £624,446. The amount laid by in the year does not include either purchase-money for annuities or single premiums. The investments and re-investments of the year, exclusive of investments in the Public Funds, have been as follow:—

Freehold Ground Rents	£55,000
Mortgages, advance on property ...	11,313
Loans to Policyholders	5,926
Total	£72,239

The average rate of interest on the whole of the investments made in the year being £4 14s. 1d per cent. The amount paid for surrenders was £3,443. The accounts and securities have been thoroughly examined by the Auditors; the assets and liabilities of the Company have been carefully gone into, and the policies valued; and the Directors recommend, as the result of the examination, that £2,558, being the profits arising from non-participating business, should be carried over to the credit of the Shareholders' profit account, and that in future 8s. per share per annum be paid in addition to the original interest on each share.

The Directors also recommend that, out of the profits in the Mutual Department, a reversionary bonus should be allotted on all policies in the Mutual Department effected on or prior to January 31, 1877, which shall be in force on the 1st day of June next, as follows, viz.:—On policies for the whole term of life effected on or prior to the 31st day of January, 1876, and which participated in the last division of profits, a reversionary bonus of £3 per cent. on the amount of such policies:—On policies effected prior to or on 31st January, 1875, but which did not so participate, £4 per cent.; and on policies effected between 1st February, 1876, and 31st January, 1877, inclusive, £2 per cent.; on other policies entitled to participate, a proportionate bonus to be calculated by the Actuary.

Those policyholders who have elected to take their bonuses by reduction of the premiums, or by making the policies payable earlier, will have an equivalent benefit, to be calculated by the Actuary.

Many hundreds of policies have been taken out during the year through the exertions of policyholders, who are requested to continue their invaluable aid.

The Resolution of last year's Annual Meeting with regard to the Directors' remuneration will require the sanction of this year's Annual Meeting.

Mr. W. S. GOVER (Managing Director) said that was their twenty-fourth annual meeting, and in looking back over those past years they held in grateful remembrance the good true men who had done full suit and service, but had now passed away. Many obstacles and enemies had been overcome, and the Company had been faithful to its promises, and paid twenty shillings in the pound, and had ample funds in hand to meet all its liabilities. It had not amalgamated with any other company, nor transacted half-credit or foreign business. Its shares had never been quoted below par, but during the past year had reached £7 10s. premium, or £10 paid up. No principle laid down at its foundation had been shaken, and it had the allegiance of 24,000 policyholders. With one exception, the new business of their twenty-fourth year was the largest they had had for eight years. They had added to their numbers 2,175 new policyholders, assuring £456,450, with annual premiums amounting to £13,099. Had it not been for the unparalleled depression of trade, the policies taken out by these new policyholders would have exceeded half-a-million sterling. They had now 24,283 policies in force, assuring with bonuses £4,487,034, and yielding in annual premiums a revenue of £133,446. The policies of the Company averaged a low amount, but they had risen from £165 in the first year, to £210, the average of its new policies of the twenty-fourth year; and the very fact that their policies were of low amount proved how very much such an office was needed for the vast class for whom its benefits were originally intended, comparatively disregarded as that class was by the offices in existence twenty-four years ago. They had paid last year in death claims, matured claims, and bonuses, £53,759; a large sum well and wisely applied in most timely assistance to bereaved families. In the twenty-four years of the Company they had paid such claims in upwards of two thousand instances, and the aggregate sums exceeded £485,534 (nearly half a million pounds sterling). Policyholders interested may see an interesting little publication containing facts of over 2,200 claims To those who had been compelled to discontinue their policies, such policies having been in force three years, they had paid on surrender, £3,443; while to those who had been temporarily unable to pay their premiums in that trying year they had lent £5,926, being for the most part one-third

of the premiums received, but in some cases much more, although within their surrender value. Thus hundreds of assurances had been kept in force which must otherwise have been given up. The Accumulated Fund of the Company at the end of the twenty-third year had amounted to £563,777, exclusive of £225,000 uncalled capital, and in the twenty-fourth year they received, as interest on the investment, £24,487, a good round growing sum, considering the solidity and safety of their investments. After paying all claims, profits, and surrenders, they had laid by in the year £60,689, which, with the repayments coming back to the Company, had been invested as foll ws:—Ground Rents Purchased, £55,000; Common Mortgages, £10,800; Advances on Property, £513; Policyholders, &c., £5,926; total £72,239. The foregoing investments produced a rate of interest of £4 14s. per cent., and the Accumulated Fund was increased by the lay-by of the year to £624,466. Those results were highly satisfactory, and were largely due to the strenuous efforts of the policyholders themselves. Comparing the progress made during the eighth triennium with that which preceded it, he found that during the latter period the excess in the number of policies issued over the former period was 27, assuring £114,051, with annual premiums of £2,036. The new business of the last six years was 13,653 policies, assuring £2,641,851, the annual premium thereon being £77,320. The average new annual business during those years being 2,275 policies, assuring £440,308, and yielding £12,886 in annual premiums, while the payments under policies formed a less percentage of premiums received in the last triennium than in the one preceding it. The death-rate from the commencement of the Company had been lower than that of almost all offices, and something above 3 per cent. less during the eighth than in the seventh triennium. The claims and expenses of the eighth triennium, added together, amounted to only 63¾ per cent., which was lower than almost all assurance companies at the same period of age. They had laid by half as much again during the eighth triennium as during the seventh, and increased the accumulated fund from £439,842 to £624,446, which was safely and profitably invested. The periodical valuation of the Company's affairs showed that after laying by the entire value of their liabilities and an ample provision for future expenses, viz., the entire loading amounting in present value to £261,325, a surplus remained of £55,107, and after providing for a reversionary bonus at the rate of 1 per cent. per annum to policyholders, and the addition to the shareholders' interest of 1s. per share per annum there was a good round sum left to be carried forward to the ninth division of profits. The principles on which the Company was founded had been found to be solid and satisfactory, the agency was probably never in so good a condition as it was at the present time, nor had the policyholders ever before evinced so lively an interest in the extension and working of the Company. It was desirable that its operations should be extended to all large centres of population, and that assurers for larger policies should be brought into the Company, and they depended upon the combined efforts of their agents and policyholders to bring about those results.

The CHAIRMAN, in moving the adoption of the Report and Balance-sheet, said he found in that useful book, the "A B C Guide," comparisons and contrasts, and he noted that in regard to new business only five offices had issued a larger number of policies, and only fourteen of larger amount. After such a year of depressed trade, there was much to encourage them in that. The triennial comparison showed the death-rate to be about the same, and it was still very low. Only ten companies out of ninety could show so small a death-rate in proportion to their premiums' amount, and of three companies established in 1854 (that being one), one had a percentage of death claims to premiums in the past year of 101, another of 91, while theirs had only reached 41 per cent. (Applause.) Their expenses were being gradually reduced and were 3¼ per cent. less percentage of premiums than in 1874. The claims and expenses together were under 68 per cent. of the premiums, and in only nine offices were they so low as in theirs. The lay-by of the past year had amounted to £60,689, equal to 46 per cent. of the premium income, and nearly 40 per cent. of the entire revenue. Of eighteen other offices, only six had been as large as their own, while one company laid by £28,000, and another laid by £11,000 less than nothing in its twenty-fourth year—that was, its Accumulated Fund decreased to that extent in the year. Their own Accumulated Fund now amounted to £624,000, which was amply sufficient for the present value of their liabilities, and left the handsome sum of £55,000 to meet all contingencies. That was a state of things which they had every reason to rejoice in. Comparing that Company's position with another company in its twenty-fourth year, he found they had exceeded the company referred to in new business by £270,000, in revenue by £56,000, in the amount laid by by £25,000, and in Accumulated Fund by £140,000. The comparisons and contrasts to which he had referred would prove that the shareholders might with safety and satisfaction adopt the report presented. He must also congratulate them upon the small but substantial addition to their interest during the coming three years, which now presented a very respectable interest for the capital invested, and he thought they might be satisfied when they knew their £10 shares were now really worth £20. He congratulated the Managing Director, and his brother Directors, that they were able to meet their constituents with a good case—that satisfactory progress had been made during the year. He had never moved a report with more confidence and satisfaction than he did that day.

Mr. J. M. HARE seconded the resolution.

Mr. JAMES CLARKE (editor and proprietor of the *Christian World*) said it was much easier to criticise than to praise. When they met at the audit they did their best to discover flaws; but he did not regret to say that they failed in their search. They found admirably kept books, vouchers for money spent in perfect order, all the securities in good condition, and the large accumulated funds securely invested, and made to fructify in the best possible manner consistent with perfect safety. Every question they asked received a ready and satisfactory reply—the heads of the several departments showing a familiarity with every detail of the business that spoke well and conclusively for the attention and care bestowed upon their daily work. They could none of them, he was convinced, hope or even wish to be served in their own businesses by more intelligent men, who evidently took as much pride and pleasure in the Company's affairs as if the business were their own. That was the simple but comprehensive nature of the report that they had to present, and it could not fail to appear to the minds of all who were interested in the welfare of the Company to be highly satisfactory. The best practical proof, perhaps, that he could give of his confidence in the Company was found in the fact that he had induced one of his sons, during the past year, to take out a policy on his own life for £1,000.

The resolution was agreed to.

The retiring Directors, Mr. WILLIAM SMITH, Chairman of the House Property and Investment Company, and Dr. E. B. UNDERHILL, Hon. Sec. of the Baptist Missionary Society; and the retiring Auditor, Mr. ALFRED HENRY BAYNES, were re-elected.

Mr. WM. SMITH, in returning thanks for his re-election, said he still had as high an opinion as ever of their investments: nothing was more productive than ground rents. With reference to the other business of the Company, the law of mortality fixed the contribution; the law of compound interest adjusted and fixed the value of their investments; the healthy and sound lives produced their lay-by; the soundness of their investments took care of their Accumulated Fund; they ran together hand in hand, and always would. He went with the Manager in everything he had said.

Dr. UNDERHILL moved the following resolution:—"That the shareholders cannot separate without presenting to the lecturer, and the district and local agents, a thankful recognition of the large amount of credit which belongs to them for maintaining and enlarging the business of the Company during a time of industrial and commercial depression almost universal, and nearly unprecedented in modern times, and aggravated by great disasters which have shaken public confidence and impoverished large local communities." The agents were a very leading and important feature in the work of such a Company as theirs, and he could very well understand that they must have had excessive difficulty, owing to the prevailing depression, in working up the business to the extent they had already done. He hoped, however, that the main part of the distress was over. There were some symptoms of a better state of things, and he had no doubt that in insurance, as in all other kinds of business, they would very speedily feel any change that took place in the prospects of business throughout the country. Nothing could advance the interests of a Life Assurance Company so much as the thrift of the great mass of the people. One remarkable characteristic of a Life Assurance Company was that it appealed to those higher and better feelings of the people. It was a blessing in itself to the insurer, even if it were not a blessing to those immediately dependent upon him. He was sure the agents would feel that year that they had one of the best cases they had ever yet had. Year after year it had been a good case; but it was better still to be able to say, with the utmost confidence, that the Company was not only in a solvent condition, but could go beyond its solvency and return a very handsome profit at any future day.

Mr. DALE, jun., seconded the resolution, which was agreed to. Mr. JABEZ INWARDS and Mr. W. R. SIMMONS responded.

Mr. J. M. HARE, in proposing that the hearty thanks of the meeting be presented to Mr. W. S. Gover, Managing Director, for the manner in which he had conducted the affairs of the company during the past year, and for the statement he had made in the admirable report and address, said he was very much struck with the ingenious variety that his practised mind was able to give to the subject. They were very much indebted to Mr. Gover for the manner in which he had laid out his original powers and his acquired abilities in the management of that company, whose success was in a very great measure due to his exertions.

Mr. BULFORD and Mr. BOUGH supported the motion and

The CHAIRMAN said he must confirm what had been said, that their past success was largely due to the services of Mr. Gover. They were looking forward to a large increase in the business of the company, and they felt that they had in Mr. Gover the right man in the right place to carry them through.

Mr. W. S. GOVER, in returning thanks, said it had been his fortune to originate, or to do a good deal in establishing, some three or four very important companies. The principle he had acted upon was, "Take the public into your confidence, place confidence in them, and they will place confidence in you," and the result had been that he had always enjoyed the confidence of his board of directors, and the confidence, esteem, and affection of the staff, of the officers, and of the agents of the company, and that they had been able to work together as one man, with one will and with a clear perception of their object, and no waste of force in carrying it out. It had been a dark year, but by doing their best they had got a very good result that day. They were determined to do their very best to bring as good, or better, results in the future as they had had during the past year. (Applause.)

Mr. A. H. BAYNES (Secretary of the Baptist Missionary Society) moved:—"That the hearty thanks of this meeting be given to the board of directors for the vigour and prudence with which they have administered the affairs of the company for the year which has closed." He was very glad to know that the Board had refrained from embarking upon any business which, though momentarily successful, might hereafter have launched the Company into difficulties. He congratulated the Company that they had on the Board gentlemen like Dr. Underhill, and who, with him, brought to bear on the affairs of the Company matured wisdom and a considerable amount of ripened experience. As one of the Auditors of the Company he could say advisedly that the accounts and books appeared to him to be remarkably well kept, and he believed that the investments and the whole of its concerns were managed in a thoroughly safe and business-like way. He shared Mr. Gover's conviction that they had seen the worst of the terrible depression which had settled like a nightmare on the country, and with returning confidence and trade he had not a shadow of a doubt that that Company would have a large measure of success.

The resolution was unanimously adopted, and briefly acknowledged by the Chairman.

Mr. BASDEN moved, and Mr. JABEZ INWARDS seconded, the following resolution, which was adopted and suitably acknowledged:—"That the thanks of the Company are emphatically due to the professional gentlemen by whom its interests have been conserved and extended during the period of general discouragement through almost all branches of enterprise—to HENRY GOVER, Esq., the Solicitor, and Dr. MUNK and E. C. JACKSON, Esq., the Medical Officers."

Votes of thanks were also accorded to Mr. FAIREY, the Sub-Manager, and the office staff, and also to the Auditors; and the proceedings then terminated.

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